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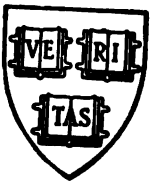

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ROBERT JARDINE, ESQUIRE,

LATE

MEMBER OF PARLIAMENT FOR THE DUMFRIES BURGHS,

CASTLEMILK, DUMFRIESSHIRE,

NORTH BRITAIN,

THIS WORK,

AS A SLIGHT TRIBUTE OF AFFECTION AND GRATITUDE,

IS

MOST RESPECTFULLY DEDICATED BY

THE AUTHOR.

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„ 489.—For 179, 180, 181, 182, 183, 184... „ 226, 227, 228, 229, 230, 231, 232.
„ 631.—For 壹 .....read 臺
„ 642.—For 22nd of October, A.D. 1844... „ 20th of October, A.D. 1844.
„ 648.—For Chow-Tuung-Tsze .....read Chow-Fuung-Tsze.
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WALKS

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CHAPTER FIRST.

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A WRITER, from whose work we quote, states in terms very similar to those which follow that "the historians of Canton are able to trace the origin of their city to the time of Nan-Wang who, as thirty-fourth sovereign of the Chau dynasty, ascended the throne of China B.C. 314, and died after a reign of fifty nine years. The city, which, at the time in question, bore the name of Nan-Woo-Ching—"the martial city of the south"—was surrounded by nothing more than a kind of stockade composed of bamboo and mud; and, perhaps, was not very dissimi-

lar to some of the modern strongholds of the Malays. It was, in the first instance, of narrow dimensions. Afterwards, however, it was enlarged, and seems to have been removed, more than once, from one place to another; at various times also, like the country itself, it has been called by different names—names, which it received either from its situation or from some passing occurrence. One of its earliest names, and one which is still used in books, was *Yang-ching*, "the city of rams." This designation was obtained from the following occurrence, viz:—Five Genii, clothed with garments of five different colours, met at the capital; each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people of the district to whom the genii thus spake:—

"May famine never visit your markets."

Having uttered these words, they immediately disappeared, and the rams were changed into stone. From this same occurrence, the city is, also, called "the city of genii," and "the city of grain"; and one of its temples is named "the temple of the five genii"; and in it the five stone rams are to be seen to this day. There are many other legends interwoven with the history of the city, but we need not stop here to narrate them.

"During the reign of the famous Tsin-che-wang," who as first sovereign of the after Tsin dynasty ascended the throne of China B.C. 246, and died after a reign of thirty seven years, "the people of the South rose in open rebellion, and

the emperor sent thither 500,000 men to subdue them. The soldiers were divided into five armies, one of which was stationed at Pwan-yu. For three full years these soldiers neither relaxed their discipline, nor put off their armour. At length, however, provisions failed; the people became desperate, and made a furious onset against their invaders; the imperial troops were routed; their commander slain, and the blood flowed several tens of li, or Chinese miles. But these rebellious tribes shortly after submitted to" Káutsú, who, as first sovereign of the Han dynasty, ascended the throne of China B.C. 202, and died after a reign of eight years. "In the time of Woo-te, Nan-yuei included nine of the thirty six keuns, or principalities, into which China was then divided; and the city of Canton was called Nan-hae-keun, the principality of Nan-hae and Pwan-yu was a distinct heen."

"In the reign of Keen-gan A.D. 210, we first meet with Kwang-chow, which was, then, the name of an extensive territory, and, is, now, the name of the foo district, which includes the city of Canton. During the two next centuries, the changes and divisions were very frequent, and too numerous to be mentioned. In the time of Tien-keen, or Woo-te, "the martial monarch," whose reign closed A.D. 543, the people of Canton sent a piece of fine cloth as tribute to the emperor, but that hardy warrior was so displeased with its luxurious softness that he rejected it, and issued a mandate forbid-

ding the manufacture of any more cloth of so fine a quality. During the reign of the same emperor, Kwang-chow was divided; and a part of it was called Kwei-chow, which is, now, Kwei-lin the capital of the province of Kwang-si. In this division the Chinese find the origin of the names of the Kwang provinces, namely Kwang-tung-sang, or the wide eastern province, and Kwang-si-sang, or the wide western province. It should be observed here, that this province was not actually called Kwang-tung-sang until a subsequent period. We first meet with the name Kwang-tung in the reign of Shaou-ting of the Sung dynasty, about A.D. 1150. During the reign of the next emperor, and so until the close of the dynasty, it was called Kwang-tung-loo. Under the Yuen dynasty, it was called Kwang-tung-taou, and received its present name, Kwang-tung-sang in the reign of Hung-woo, the first emperor of the Ming dynasty. It was at the same time, also,—about A.D. 1368—that Kwang-chow, the principal district of the province was first called a foo; previously it had been usually called Kwang-chow-loo."

"For three or four centuries previous to this time, considerable intercourse was maintained between the inhabitants of India and the people of Canton; but it was not until about A.D. 700, and in the time of the Tang dynasty, that a regular market for foreign commerce was opened at Canton, and an imperial commissioner

appointed to receive the 'fixed duties' in behalf of the government."

"Extraordinary commodities and curious manufactures began to be introduced; and in A.D. 705 the famous pass was cut by Chang-kew-ling, through the Meiling chain in order to facilitate intercourse between Canton and the more northern parts of the empire. Multitudes of trading vessels now flocked to Canton; but in A.D. 795, either because the extortions were insupportable, or from some failure in affording proper inducement to the merchants, they all deserted the place and repaired to Cochin China. Near the close of the next century, the Cochin Chinese came by land and made war on Canton; provisions became scarce, and large vessels were built to bring grain from the province of Fuh-keen."

"After the fall of the Tang dynasty, A.D. 906, there arose, reigned, and fell, all within the period of about fifty-three years, five dynasties. To the first of these, the people of Canton sent tribute of gold, silver, ivory, and various other valuable commodities, to the amount of five millions of taels. In consequence of this, the emperor created Lew-ven, the principal person concerned in sending the tribute, king of Canton, under the title of Nan-hae-wang, 'king of the southern sea.' The court of Canton is represented, at this time, as having been cruel and extravagant in the extreme; 'criminals were boiled and roasted, and flayed,

and thrown on spikes, and were forced to fight with tigers and elephants.' The horrid tale of these awful cruelties, shocked the founder of the Sung dynasty, who, in the fourteenth year of his reign A.D. 964, declared it to be his duty to rescue from evil, the people of this region. A prodigy was, now, seen in the heavens, 'all the stars flowed to the north;' and, in the ensuing year, the people obtained peace and tranquillity."

"The first emperors of the dynasty appear to have studied much the welfare of Canton, whose inhabitants then lived in a very barbarous state. Witches and wizards were prohibited; sorcery was interdicted; and the temples, which had been built for the practice of superstitious rites, were thrown down by order of the government. The people were forbidden, also, 'to kill men to sacrifice to demons;' and to relieve the sufferers from the noxious diseases, which were prevalent, dispensaries of medicines were established. Useless and extravagant articles of apparel were discountenanced; and pearls and ornaments of gold for head dresses were disallowed. Government likewise forbade expeditions against Cochin China, reprobating the idea of distressing the people from a mere covetous desire of gaining useless territory. In A.D. 1067, during the reign of the fifth emperor of this dynasty, the city of Canton was enclosed by a wall, at an expense of 50,000 taels. This wall was about two English miles in circumfer-

ence, and was built for a defence against the people of Cochin China, who had frequently invaded and plundered Canton."

"The founders of the Yuen dynasty, who became masters of the throne A.D. 1279, rushed in upon the South of China like bloodhounds. Towns and villages were laid in ruins, and such multitudes of the people were slain, that 'the blood flowed in sounding torrents.' For a time the foreign commerce of Canton was interrupted, but, when peace and tranquillity were restored, commerce began again to revive. In the year of our Lord 1300, an abundance of vessels came to Canton; and not long afterwards the ports of the provinces of Chekeang and Fuh-keen were also opened for the reception of foreign ships."

"Fernão Peres de Andrade seems to have been the pioneer in European commerce to China by the Cape of Good Hope. He reached Canton in the year of grace 1517, during the peaceful and most prosperous times of the Ming dynasty. Spanish, Dutch, and English adventurers soon followed the Portuguese. And the ports of Canton, Macao, and Tien-pih in this province; those of Ningpo and Chusan in Chekeang; and that of Amoy in Fuh-keen became large marts for European commerce."

"We pass now to the time when the present Tartar family gained possession of the throne of China. In the third year of Shunchi, A.D. 1647, the inhabitants of the city, and province of Canton 'had rest and tranquillity;' and the divi-

sions and government continued as they had been during the time of the preceding reign. But this quiet state of affairs was not long to be enjoyed. Yung-leih, endeavouring to revive the authority of the Ming family, raised the standard of rebellion; imperial armies composed partly of Tartar and partly of Chinese soldiers, were dispatched from Peking; and the provinces of Fuk-keen, Kwang-si and Kwang-tung soon submitted. Excepting only the city of Canton, which resolved to try the fortune of war. The place was well prepared for defence, and the people for obstinate resistance. The river on the south, and the ditches on the east and west of the city, rendered it accessible to the enemy only on the north, for the Tartars, 'had neither boats nor skill to manage them, but the city had both the one and the other,' and a free navigation of the river southward to the sea. The garrison of the city too was strengthened by great numbers, who fled thither for safety. For more than eleven months, the Tartars continued to make frequent assaults, and were as often repulsed and driven back with great slaughter. The final capture of the city is described by Martin Martini, a jesuit, who was, at that time, in the South of China, in the following words:—

"This courage of the people of Canton, made the Tartars fall upon a resolution of beating down the walls of the city with their great cannon, which had such effect that they took it on the 24th of November 1650, and because it

was remarked that they gave to a prefect of the city the same office he had before, it was suspected that it was delivered by treason. The next day they began to plunder the city, and the sackage continued till the 5th of December, in which they neither spared man, woman, nor child, but all whoever came in their way, cruelly put to the sword; nor was there heard any other speech, but kill, kill these barbarous rebels. Yet they spared some artificers to conserve the necessary arts, as also some strong and lusty men, such as they saw able to carry away the pillage of the city. But, finally on the 6th of December, an edict came out, which forbade all further vexation, after they had killed a hundred thousand men, besides those that perished several ways during the siege."

"Native, while they differ very little from the above accounts, add other particulars, some of which we subjoin. The imperial troops were commanded by Shang-ko-he and Kang-ke-woe, two Tartar officers of high rank, who had orders first to subdue, and then to remain and govern the southern provinces. Of the rebels, Too-yung-ho was the commander-in-chief, who, as soon as he saw that the Tartars were victorious, deserted his men and fled by sea to Hainan. The second in command was Fan-ching-gan, the traitorous prefect, who by plotting with the enemy enabled them to enter the city. According to a manuscript account, the whole number of slain, during the siege and the plundering of the

city, was 700,000,—'every house was left desolate.' The Tartars, after they had finished this work of death, took up their quarters in the old city, where they still live, and civil officers were appointed to reside in the new city. It is said, that in the old city only one house, built before the sacking of the city, is standing at the present time. The destruction of property, as well as of life, was very great. All prospects of escaping with their treasures being cut off, many of the people dug holes in the ground, and there deposited their money in earthen jars; these are sometimes found by persons when sinking wells, or breaking up the old foundations of houses and temples."

"From these ruins, the city has gradually risen; and up to the present period, has increased in population, wealth and influence."

Let us, now, proceed to observe that, on two occasions, this city has, by European armies, been besieged and taken. Thus, for example, a quarrel having arisen between the Chinese and British authorities respecting a great commercial question, an appeal to arms was the sad and unfortunate result. Though hostilities commenced towards the close of the year 1839, it was not until the year 1842 that the city of Canton was, by British troops, invested and taken. On the 25th day of the month of May of the last mentioned year, the military and naval forces of Great Britain, the former being under the command of Sir Hugh

Gough, and the latter under the command of Sir Fleming Senhouse, debarked at the village of Chang-poo, which is situated at a distance of four miles from the north gate of the city, and thence proceeded to capture, in the first instance, the forts by which the northern frontier of the city was then, and is now protected. This task was, by the two thousand six hundred men, who constituted the British force, speedily accomplished, with a loss on their side of only fourteen men killed, and one hundred and twelve wounded. The loss of life, however, on the part of the Chinese, who until the time in question, were altogether ignorant of the power and prowess of western nations, was, indeed, very great.

Having, by this victory, obtained possession of the heights beyond the north wall of the city, the next step, which the British, premeditated, was, of course, the capture of the city itself. This duty they were, on the morning of the 27th of May, fully prepared to discharge with alacrity and effect. At the very hour, however, in which it was their intention to fire on the city, and when, apparently, its destruction was irrevocably fixed, a herald arrived at the camp with a message to the effect that the Chinese had resolved to cease hostilities, and to surrender their city into the hands of the British. This was, indeed, the case, and to Captain Elliot as H.M. Superintendent of Trade, it was, in due course of time, and in proper form, surrendered.

No sooner, however, had the Chinese taken this step than they determined to effect, if possible, its ransom, and to preclude, thereby, the possibility of its sacred precincts being profaned by the presence of foreign conquerors.

With their wishes, in this respect, Captain Elliot was prepared to comply. He told them, however, that, in order to carry out their plans, it would be necessary for them not only to place in his hands, as a ransom, a sum of $6,000,000, but to grant, at the same time, indemnity for the destruction, on the part of their countrymen, of property, which belonged to the British and other foreign merchants. Captain Elliot further stipulated that the Chinese soldiers, fifty thousand strong, who were then garrisoning the city of Canton, should, at once, leave that place, and march to a point at a distance of sixty miles beyond it. It was, also, if we mistake not, understood on both sides that, so long as the ransom was unpaid, the British soldiers should remain in possession of the heights, which they had so gallantly won.

The braves of the surrounding villages, however, were determined, despite the fact of their rulers having, with the British, made peace, to harass, and, if possible, to destroy this foreign and conquering foe. Accordingly a force of not less than fourteen thousand of them, suddenly appeared on the adjacent hills, and endeavoured, in a manner the most unexpected, to drive the British, who, now, numbered only six hundred

souls from their entrenched position. The British, who, naturally, were most indignant, in consequence of this treacherous act on the part of the Chinese, quickly rushed to their arms, and, without any difficulty, broke this phalanx of fourteen thousand strong. Moreover, for three miles, they chased the braggarts of which it was composed, in the direction whence they had come.

In returning from this chase to the camp, several sepoys were, during a violent storm of thunder and rain, which, that afternoon, occurred, so unfortunate as to lose their way. The Chinese, armed with spikes and spears, quickly perceiving the mistake, which these men had made, hastened, with the hope of effecting their destruction, to enclose them on every side. From destruction, however, the sepoys, whose ammunition was, now, expended, saved themselves by fixing bayonets, and forming themselves into a square. The evening being, now, far advanced; and the sepoys not having returned to the camp, grave apprehensions, with regard to their safety, were, very naturally, entertained. In search of them, therefore, other soldiers were sent. The search, thus instituted, eventually, proved successful, and from a position, which was one of extreme peril, the missing sepoys, were, to their great joy, at length, delivered. It was found, when they arrived at the camp, that of their number, ninety in all, fourteen were wounded. On the following day, the braves, with hostile intent,

once more, appeared By the mandarins, however, they were ordered to disband, and to return to their respective villages. This step the Chinese officials were induced to take on the ground that Sir Hugh Gough had declared that if their dispersion were not at once effected, he would, most assuredly, fire upon the city.

In the course of a few days from this time, that is, on the morning of the 31st of May, all the necessary preliminaries for peace having been finally arranged, the British evacuated the forts, and returned, in triumph, to Hongkong.

Let it suffice for us to say that this city was, subsequently, taken by European troops. This will appear when we state that, on the 31st of December, A.D. 1857, it was besieged and taken by the allied armies of Great Britain and France, and, by them, held from that date, until the month of October, A.D. 1861.

CHAPTER SECOND.

Nature of the streets by which this city is intersected.—Paved with granite slabs.—Drains, or conduits into which rain water flows.—Names by which the Streets are designated. Style of shops.—Sign boards.—Names of Hongs.—Style of Houses.—Monumental Arches.—Government of city.

THE streets, by which this ancient city is intersected, are numerous and narrow. There is, if we mistake not, a law to the effect that the streets of Chinese cities shall not be less, in point of width, than seven, or eight Chinese feet. The city of Canton, however, contains several streets, which are so narrow as to lead to the conclusion that the law to which a reference has just been made, is more honoured in the breach, than in the observance. But though the majority of the streets, in the city in question, are narrow, they, it ought to be observed, possess, in consequence, during the summer months of the year, the coolness of well shaded glens. This, of course, arises from the fact that so narrow are they as to exclude, in a great measure, from their precincts,

> "Those blazing suns that dart a downward ray,
> And fiercely shed intolerable day."

Again, in not a few instances, the streets of this city,—more especially those, which are larger, and more frequented than others—are, during the hot season of the year, partially shaded, at the expense of the citizens, who, respectively, inhabit them, by coverings, which consist either of canvass, or matting, or thin boards of pine. They are, one and all, well paved with thick slabs of granite. Under these thoroughfares,

there are drains, or conduits, into which the rain, as it falls from the clouds, readily finds its way through the chinks, necessarily existing between each of the granite slabs to which, as forming the pavement of the streets, we have already referred. This rain water flows, eventually, into six very large drains, thence, into four creeks by which the city is intersected, and thence, into the Canton, or Pearl River. Of the four creeks in question, one is named the "jade stone girdle." It encircles the wall of the old city, and answers the purpose of a moat. These six large drains,* and four creeks are under the immediate supervision of the prefect. In accordance with an old established law, and at the expense of the local government, they ought, in the autumn of each succeeding year, to be thoroughly cleansed. The important duty, however, of cleansing these large drains and creeks, and, thereby, freeing the city from many impurities, does not receive at the hands of the magistrate to whom we have just referred, that attention, which the law most imperatively enjoins, and which the health of the city very naturally demands. Each of the small drains is cleansed in obedience to the orders, and at the expense of the Kaifong, or vestry of the street, through which it is carried, or rather under which it passes.

* In each of the principal streets of the city, there is a large well, the mouth of which is covered with granite slabs. Wells of this nature, which are called 太平井 Taai-Ping-Tseng, or "Great Peace Wells," are only opened when fires take place. In order that the exact position of each well of this class, may be known, a granite slab, on which the letters Taai-Ping-Tseng are carved, is affixed to the adjoining wall.

The names by which several of the streets of the city of Canton, are designated, are, we think, very characteristic. The truth of this assertion will appear, when we state that it is not unusual to meet with such names as the following:—"Peace Street;" "Bright Cloud Street;" "Longevity Street;" "Street of Early Bestowed Blessings;" "Street of Benevolence and Love;" "Street of Everlasting Love;" "Street of One Hundred Grandsons;" "Street of One Thousand Grandsons;" "Street of Five Happinesses;" "Street of Refreshing Breezes;" "Pearl Street;" "Street of a Thousand Beatitudes;" "Street of a Thousand Fold Peace;" "Street of Nine Fold Brightness;" "Street of Accumulated Blessings;" "Dragon Street;" "Street of the Ascending Dragon;" "Street of Saluting Dragons;" "Street of the Reposing Dragon;" "Market of Golden Profits." Again, some streets are distinguished from others, by the numbers, which they, respectively, bear. Thus, for example, "First Ward;" "Second Ward;" "Third Ward;" "Fourth Ward" are numbers, or names, by which not a few of the principal streets of this great and ancient city, are recognized.

The shops, or stores, which form the streets of Canton, vary, in size and appearance, as do those, indeed, which constitute the streets of European cities. Thus, some are large, and others small, and some are neat and clean, while others are neglected and untidy.

Of bricks, the walls of these shops are built, and, with tiles, the roofs thereof, are covered. At the entrance door of each shop, there are placed, in a perpendicular position, two, or three long sign boards, and upon each of which are painted either in gold, or vermilion, or other bright colours, large Chinese characters setting forth, not only the name by which the shop, or store is distinguished, but, also, the nature of the commodities, which, for sale, it contains. The name of a Chinese hong, or shop consists, as a rule, of two characters, and which, in point of significance, are, in the majority of instances, very high sounding. Thus to some hongs, is applied the name of "Never Ending Success," to others, that of "Ten Thousand Times Successful," to others, that of "By Happiness never Forsaken," to others, that of "Heavenly Happiness," to others, that of "By Heaven Made Prosperous," to others, that of "Ever Enduring," to others, that of "Honest Gains," and to others, that of "Great Gains," &c., &c., &c. Again, in some cases, it is customary for shop-keepers to place above the entrance doors of their respective shops, small wooden signboards, resembling in form, the articles, which, in particular, they have for sale. Thus, for example, a maker and seller of collars suspends above the door of his shop, a sign board, which, in shape, resembles a collar; a hosier, one which resembles a stocking; a boot maker, one which resembles a boot; a

shoemaker, one which resembles a shoe; a spectacle maker, one which resembles a pair of spectacles; and a maker and seller of fans, one which is in the form of a fan. But again, there are other tradesmen, who place on their respective sign boards, representations of the articles in which they, more generally, deal. Thus, for instance, a hatter paints, or carves upon his sign board, a representation of a hat; a boot maker, a figure of a boot; and a seller of sticking plaisters, a picture of a sticking plaister.

From the roof, or ceiling of each large shop, several lamps of glass are suspended, and above the entrance door thereof, large lanterns are, also, placed. Upon these lamps and lanterns are painted, in gay colours, either characters signifying happiness, or representations of birds, or butterflies, or temples, or bowers, or gardens, or landscapes. These various signboards and lanterns fail not, in consequence of their number, and the bright colours with which they are adorned, to impart to the streets—and more particularly so, on a bright summer's day—a very gay and cheerful appearance. The streets of the city of Canton, which, in this respect, surpass all others, are the following, namely, 漿欄街 Tseung-Laan-Kai; 狀元坊 Chong-Uen-Fong; 大新街 Tai-San-Kai; 打銅街 Ta-T'uung-Kai; 小市大街 Siu-Shi'-Tai-Kai; 高第街 Ko-Tai-Kai; 雙門底 Shwang-Mun-Ti; 惠愛街 Wai-Oi-Kai; and 大佛寺前 Tai-Fat-Tse-Ts'in.

The shops of the various tradesmen, are not, as is the case in many English towns, scattered indiscriminately, as it were, throughout the city. The contrary is, indeed, the case. Thus in the city of Canton, shops and such like buildings form, or occupy a certain part. Nor, in the streets themselves, do the shops occur dispersedly. For each branch of trade has its distinct, and separate locality, and to which, as a rule, it is restricted. Thus, it is customary to see on each side of a certain street, rows of shops in which commodities of one and the same kind are, for sale, exposed. The shops of other streets, also, make a similar display of articles, which form another, and distinct branch of industry.

Near the entrance door of each shop, one of the proprietors thereof not unfrequently sits, and, with much patience, awaits the arrival of customers. It is not usual for the female members of the tradesman's family to reside in the apartments, which are attached to the shop. In the evening, therefore, when the business of the day has been brought to a close, the shopkeeper leaves, for the night, his stock-in-trade in the charge of his assistants and apprentices, and hastens to his family dwelling house, which is situated in a more retired part of the city. The houses in which the gentry reside, are built of bricks, and, as a rule, are constructed with great attention to strength and neatness. Like the majority of houses in China, they, in point of altitude, do not exceed one story. They extend,

however, a considerable distance to the rear, and are so large and spacious as to afford accommodation to a large number of persons. As the front walls of such mansions are constructed without windows, they, in many instances, resemble, as may easily be imagined, walled encampments, rather than family dwelling houses. By folding doors, they are approached. In the vestibule, or porch, there stands a porter, whose duty it is to receive the cards of visitors, and to open the centre door of the triple gateway by which, to the court yard of the mansion, access is obtained. This court yard, or peristyle, is in the form of a square, or parallelogram, and with granite slabs, it is neatly paved. On each of two of its sides—right and left—there is a cloister, or colonnade, the roof of which is, by stone pillars, very firmly supported. In these cloisters, or colonnades, are arranged in order, large tablets, or red boards on which, in letters of gold, the titles, not only of the living, bu tthose, also, of the departed members of the family, are, respectively, inscribed. Around the court yard, or peristyle, are placed on earthenware stands of a green colour, flower pots in which plants of beautiful forms and brilliant colours, do grow and flourish. On each of two sides of this court yard, or peristyle—right and left—there are withdrawing, dining, and reception rooms. In the two former, the male members of the family, respectively, sit and dine, and in the latter, gentlemen—visitors—are received. On the side of the court yard, or

peristyle, which is immediately in front of the entrance doors of the mansion, stands the large hall, or atrium, in which, as a rule, visitors of an inferior rank are received. At the head of this hall, there is placed a black table, which is high, narrow and long, and upon which ornaments, consisting chiefly of ancient bronzes and porcelain vases, are arranged. This hall is further furnished with two long rows of chairs, and several small tea tables, all of which are made of hard black wood.

Beyond this hall, there is another court yard. As it resembles, however, in all respects, that which we have just described, there is, here, of course, no need for us to repeat our remarks. We may, nevertheless, observe that, around two sides of this court yard, there are doors communicating with bedchambers, which are, especially, set apart for the service of the married, and unmarried male members of the family. Immediately in front of the entrance door of this second court yard of the mansion, there stands a large hall. As it contains an altar in honour of the departed ancestors of the family, it is, of course, regarded as a place of no ordinary sanctity. It is in this hall, notwithstanding its sacredness, that the ladies of the family not unfrequently sit, and in which they not only receive the visits of their female relatives, but those, also, of the ladies of neighbouring, and friendly families. Beyond this second court yard, there is a third. In point of architecture,

it, also, corresponds with those, which we have, already, so fully described. The rooms, however, by which, on each side, it is enclosed, are, especially, set apart as bedchambers and boudoirs for the female members of the family. Of court yards and buildings similar to those, which, in the preceding sentences, we have described, many Chinese mansions contain not less than six, or seven. Let it be observed that, in the rear court yard of every large Chinese mansion, there is a flower garden, which, as an almost invariable rule, is not only adorned with rockeries, fish ponds, dwarf trees, and shrubs, but, also, with a profusion of gay and beautiful flowers.

The houses in which the poor reside, are, in reality, as well as in appearance, most uncomfortable and uninviting. Such houses consist of two or three rooms each, which are so small, dark, and dirty, as to render it difficult for us to conceive how, in abodes so wretched, human beings can exist.

Chinese dwelling houses are not provided with fire places. In the winter, therefore, the occupants of such dwellings are constrained to keep themselves warm either by wearing additional clothing, or by sitting around portable brazen, or earthenware vessels, in which, throughout the day, burning charcoal embers are placed. In each dwelling house, and in each shop, there is placed either an idol, or a portrait—generally a portrait—of the tutelary god of the building. In some instances, a sheet

of red paper, on which, in large letters, the name of the tutelary deity is written, is, as a substitute for an idol, or a portrait, above the domestic altar, placed. In other instances, the Chinese character 神 Shan, which implies all gods, is, as a household guardian, above such altars, placed. Before shrines of this nature, homage, on the part of one, or more of the inmates of the houses in which they, respectively, stand, is, each morning and evening, paid.*

Upon the folding doors of the houses of the gentry, it is not unusual to see representations, or pictures of what are termed the gods of doors, or gates. Thus on one fold of the door, is painted a portrait of Shantoo, and on the other, a likeness of Wat-loee. The reason why these two worthies of bye-gone days, are so honoured, is thus described in Chinese annals. In the eastern sea there is, so say ancient Chinese voyagers, an island upon which, at one time, there grew a peach tree, so large and wide spreading, as to cover, on each side, with its shady branches, a superficial area of three thousand *li*. Of these wide spreading branches, one, which extended in the direction of the north-east, was called the devils' gate, and from it, nightly, issued several tens of wicked spirits. These demons had been, for centuries past, the cause of much trouble and disaster to all persons, who lived in the neighbourhood. Eventually, however, there

* In almost every shop, an altar, in honour of the gods of wealth, is placed. Again, on the right, or left side of the door step of the principal entrance of each shop, there stands a tiny altar in honour of deities called Tu-ti, or Fu-shin. They are regarded as gods of happiness. They include, in short, all classes of household deities.

arose two mighty heroes, who were, respectively, named Shan-too and Wat-loee, and who, against these wandering marauding spirits, readily undertook to wage a war of extermination. In their warfare, they were successful, and cast to tigers, and other ravenous beasts, as food, the many evil spirits, which, in battle, they had taken. This circumstance filled with consternation the demons that still remained, and caused them, in future, not to wander from the wide-spreading peach tree in which they had their dwelling place.

The emperor Hwang-ti, who flourished at this time, and who, as third in succession of the five great sovereigns, ascended the throne of China B.C. 2697 years, gave orders that the entrance doors of his palace were to be made of the wood of a peach tree, and that upon them, as an antidote, or charm, against the approach of all evil spirits, portraits of Shan-too and Wat-loee were to be painted. These commands were, of course, obeyed. The custom, therefore, of painting upon the doors of Chinese dwelling houses, portraits of these two departed worthies, is, now, and has been, for several centuries past, in many instances, adopted.

In some cases, however, it is not unusual to see upon the outer folding doors of the houses of the gentry, representations, or pictures of Tsun-shuk-poo and Wat-chee-koong. These men, when in this world, were distinguished generals. And the reason why they are now regarded as gate, or door, gods, may be described as follows:—

Tai-tsung, who, as second emperor of the Tang dynasty, ascended the throne of China, A.D. 627, became alarmingly ill. During his sickness, great noises, says the native historian, were heard, each night, throughout the city in which the sick sovereign dwelt. At the gates of the palace, also, loud calls were, nightly, heard. Indeed, so loud and so superhuman were these calls, as to alarm, greatly, not only the royal invalid, but, also, the empress, the queens, concubines, ministers of state, eunuchs, servants, and bodyguards. Of these nocturnal disturbances, evil spirits were, of course, supposed to be the cause. The two generals, however, to whom, by their respective names, we have already referred, were not alarmed. They were, therefore, ordered by their imperial master, to attire themselves in armour, and to stand, by night, as a terror to the evil spirits, at the gates of the palace. This royal command they readily obeyed, and, throughout the course of the nights in question, all was quiet. Upon these generals, therefore, the emperor, on his recovery from sickness, conferred great honours, and, at the same time, gave orders, that, in future, their portraits, as charms against evil spirits, were to be placed on the outer and inner gates of his palace. The custom, consequently, of painting on the doors of dwelling houses, portraits of these generals, is, now, very generally observed throughout the empire. On the doors, however, of some houses, the names, rather than the portraits, of these men, are placed.

As the houses and shops, which form the streets of this city, are, in the majority of instances, not raised to the same height, nor yet arranged in a direct line, they present, in consequence, to the eye of the observer, a very irregular appearance. This want of uniformity, on the part of the Cantonese, in the arrangement of their streets, is owing to the fact that all their houses are built according to the principles of geomancy—principles these, which do not admit of the ridge beams, or front walls of adjoining houses, being placed in a straight line. Were they so placed, evils of various kinds, so say the geomancers, and soothsayers, would be the sad and inevitable result.

The streets and squares of this city, are not adorned, as are those of European cities, with either bronze or marble, or stone statues of the great, the wise, the brave and the good. There are, however, several monumental arches, which, as memorials either of learned, or aged men, or of dutiful sons and daughters, or of virtuous men and women, stand in various parts of the city. In some instances, these monumental arches are constructed of bricks, and in others of old red sand stone. More generally, however, they are formed of slabs of grey granite. Each is in the form of a triple gateway. In the centre, there is one large gate, and on each side thereof, a small one. On a large polished slab, which, in a horizontal position, is placed immediately above the centre arch, or gateway, there are either fi-

gures done in sculpture, or characters, setting forth the object, which the citizens, by erecting the monumental arch in question, were desirous to perpetuate. On a small polished slab, which occupies the most prominent position of all, are two characters, which indicate that, by imperial sanction, or decree, the arch was erected. Let it be observed that to all funds, which, for the erection of such monuments, are established, donations, on the part of the central government of the empire, are made.

With regard to the government of Canton, Mr. Mayers writes as follows: "Canton is the seat of government for the province in which it stands, besides being the residence of the viceroy or governor-general of Kwang-Tung and Kwang-si (some times called 'the Two Kwang.') The viceroy is also the principal authority with whom the Treaty Power Consuls correspond on foreign questions. He has two colleagues of almost equal rank, viz: the governor of Kwang-tung, in whose hands centres the entire civil administration of the province, and the Tartar General, commanding the resident Tartar garrison with civil jurisdiction over the large body of Tartars and northern Chinese, who, though not all borne on the rolls of the army, are descendants of the original garrison and occupy a special quarter of the city. The officials next in rank are known as the Sz-tao or chief commissioners of government. The highest, and next in rank to the governor, is

the Commissoner of Finance and Civil administration, some times called the treasurer. Below him are the Judicial Commissioner (corresponding to our idea of chief justice, with the odd exception that he is, also, director of the government postal system and frequently, takes the command of troops), the Superintendent of the salt monopoly, and the Comptroller of the rice levy. These officers form an administrative Board or Council, called the Tsung-kuk. Beneath them are the magistracy, the chief of whom at Canton, is the prefect of Kwang-chow-fu, whose sway extends over fourteen districts occupying a territory larger than the kingdom of Holland. His functions are extremely manifold, being magisterial, judicial, fiscal, and even at times military. * * * * Two of the districts over which the prefect rules have their seats of government at Canton, and the magistrates of these districts, Nanhai and Pwan-yü are, with the exception of sundry petty subordinates and assistants, the lowest in the official hierarchy. They hold the courts of first instance in civil and criminal cases, besides acting as collectors of the revenue and superintendence of the armed constabulary. The prisons are, also, under their control."

"In addition to this official body, are two functionaries of high rank and especial duties. The Literary Chancellor or Examiner General devotes himself solely to the conduct of the examinations, which form the basis of the Chinese

official system; whilst the superintendent of Customs performs the duties indicated by his title."

"The garrison of Canton is two-fold, Tartar and Chinese. The Tartar troops are again composed of Manchu Tartars and of the descendants of the northern Chinese, who joined the Tartar invaders of China on their first entry into the empire in the 17th century. About one fourth of the total area of the city is occupied by this military colony, numbering some twenty thousand souls, of whom about five thousand adult males draw pay as soldiers. Of these only some eighteen hundred are Manchus."

"There are some three thousand Chinese troops in Canton, in addition to the Tartar garrison, of whom about 1,500 belong to the division called the Kwang-hip, 500 are of the viceroy's brigade, and 1,000 of the governor's brigade. The latter, denominated Fu Piao, garrison the outer gates in the city wall (all the inner gates being garrisoned by Tartars), together with some guard houses in different parts of the city, whilst the Kwang-hip troops are stationed as a military constabulary in the new city and the suburbs."

The city of Canton is divided into thirty six wards. And over which, for the preservation of peace and good order, twelve officers, each having soldiers under his command, are appointed to preside. Of these guardians of the public peace, there are twelve for every three wards. During the winter months, however, when thieves,

and burglars are supposed to be more numerous and active, this staff of officers is increased. Each, at the head of his chosen band of armed followers, traverses, at intervals, throughout the night, the various streets, which are placed under his especial supervision. The soldiers, who constitute his train, either with the view of alarming all bands of robbers, or burglars, who may be lurking in the neighbourhood, or for the purpose of shewing that they are on the alert, discharge, occasionally, whilst patrolling the streets, their matchlocks and gingalls.

But besides the constabulary forces, to which we have just referred, a watchman is stationed, by night, at the barricade, or gate by which each street is enclosed. Each watchman of this class, is appointed, and paid by the Kaifong, or vestry of the street over which he is placed to keep guard. In several of the principal streets, watchmen are, by night, stationed in watch towers, not only to ascertain the near approach of armed bands of robbers, but, also, to give, in case of an incipient fire, the necessary alarm. Each of these watchmen, is provided with a tom-tom and a small gong, and by the sound of which he proclaims the different hours of the night. Again, should thieves approach, or should fires arise, he, by beating loudly and incessantly his small gong, gives the alarm to the watchmen, who are stationed in the adjacent watch towers, whilst they, in turn, and by similar means, make known the fact to others. Thus, in a little time, by such an arrangement, the inhabitants of all the

adjoining houses are aroused from their slumbers, and summoned to assist either in repelling thieves, or checking fire. The watch towers, in which these men, by night, are stationed, consist of small mat huts. They are erected on wooden platforms, or scaffolds raised far above the tops of the adjacent houses, and are supported by long bamboo poles, which, together, are tightly bound by strong cords.

These night watchmen, with their small gongs and tom-toms, remind us very much of what we have read of the watchmen, who, by night, guarded the streets of ancient Rome. The Roman watchmen, according to a distinguished writer of an age long since past, were provided with bells by which, in case of any serious occurrence, they quickly gave the alarm to others.

"His enim tintinnabulis janitores nocturni utuntur, ut si quid usus sit significare possint."

CHAPTER THIRD.

OUR FIRST WALK.

Hai-Chwang-sze, or Ocean Banner Monastery, or Honam Temple as it is more generally, by Foreigners, called.—Idols of the Gate keepers of the Monastery.—Idols of the four great Heavenly Kings.—Hall of the Three Buddhas.—Sixteen Disciples of Buddha.—Marble Dagoba.—Goddess of Mercy.—Hall or Tower of Pee-Loo-Kok.—Sacred Pigs.—Chamber in which Mendicant Friars are lodged.—Printing Office.—Visitor's Hall.—Large Dormitory.—Refectory.—Kitchen.—Palace of Ten Kings.—Abbot's Apartments.—Belfry.—Garden of the Monastery.—Tomb of the White Deer.—Pond containing Sacred Fish.—Funeral-Pyre.—Hut containing Cinerary Urns.—Ossuary, or Mausoleum.—House of the 'Ng Family.—Sacred Palm Tree.—Painting on Porcelain.—Temple in Honour of Heathen Deity Loi-Sun-Yaong.—Chyloong's Ginger Manufactory.—Tea Hongs.—Temple in Honour of Kum-Fa, the Tutelary Goddess of Women and Children.

But let us now proceed to describe the various places of interest, which this ancient city and its environs contain, and which, during our stay there, we had the pleasure to visit. At the hour of eight, on the morning of Monday the 15th day of September, 1873, we left Hongkong on a visit to the provincial capital by the steam boat "Kiukiang." At the city in question, we arrived in the afternoon of the same day, at half past three o'clock. As it was impossible for us at an hour of the afternoon, so far advanced as half-past three, to penetrate a great distance into the city, we, prudently, resolved to spend the few hours of day light, which remained to us, in vi-

siting the various places of interest, which, in the Honam suburb, are contained.

The first object of interest, then, which demanded our attention, was the 海幢寺 Hai-Chwang-sze, or Ocean Banner Monastery, or Honam Temple, as it is, by foreigners, more generally called. It was founded by a Buddhist priest named Chee-Yut, in the eleventh year of the reign of Kang-hi, that is in the year of grace 1662. It is situated, as the term Honam implies, on the south bank of the Canton, or Pearl river. The site on which it stands, was, formerly, a large flower garden, and was the inheritance, or property of a family distinguished by the surname of Kwok.

On passing through a very insignificant looking gateway, we entered a long court yard, through the centre of which we were conducted towards the grand entrance of the monastery, by a broad, and well paved pathway. On each side of this pathway, there is a row of trees of the banyan species. As the trees in question are ever greens, and very umbrageous, they afford, at all times, an agreeable shelter from the rays of the sun, to the various votaries and idlers by whom the courts of the monastery are, throughout the course of each succeeding day, frequented. As we passed through the grand entrance, two large idols, of which, the one stands on the right hand, and the other on the left, presented themselves to our view. These figures are, by the Buddhists, regarded as two of eight persons to

whom, respectively, the safe keeping of the gates of the monastery, is entrusted.

During each period of twelve of the twenty four hours of the day, two of these janitors are supposed to be on duty. They are required, in addition to the task of not suffering evil spirits to enter the monastery, to be so vigilant as to check even the near approach of obnoxious influences of various kinds, towards precincts so sacred. The janitor, who stands on the right side of the gate, is supposed to welcome the arrival of all persons, who are privileged to visit shrines, or courts so holy, while he, who occupies the left side, is expected to remind them that the courts are hallowed, and must be approached with feelings of reverence and awe.

These eight janitors are, respectively, named 青除災金剛 Ts'ing-Ch'ue-Tsoi-Kum-Kong, the deliverer of the wretched and miserable; 辟毒金剛 Pek-Tuuk-Kum-Kong, the restorer of the sick and afflicted; 黃隨求金剛 Wong-Ts'ui-K'au-Kum-Kong, the bestower of blessings; 白淨水金剛 Paak-Tsin-Shui-Kum-Kong, possessing the purity of water; 赤聲火金剛 Ch'ik-Sheng-Foh'-Kum-Kong, utterer of loud and angry words; 定持灾金剛 Tin-Ch'i-Tsoi-Kum-Kong, soother of sorrow; 紫賢金剛 Tsze-In-Kum-Kong, wise and good; and 大神金剛 Taai-Shan-Kum-Kong, the Great God.

On each side of this grand entrance of the monastery, there is a porter's lodge, and in one, or both, of which, empty, or unused, coffins are,

for a time, deposited. These coffins are not the property of persons, who reside in the monastery. On the contrary, they belong to certain members of the more respectable and wealthy families of the city, and by whom, respectively, for safe keeping, they have been deposited in the chambers to which we have just referred. The coffins in question are, in short, birthday gifts. That is, each has been presented to the person to whom it belongs, by his children, on the completion either of the sixty-first, or seventy-first, or eighty-first, or ninety-first year of his age.

Having passed the grand entrance of this cloister, we, in the next instance, drew near to a large porch, which, by a short flight of stone steps, is approached. On each side of the entrance thereof, there is placed a white board, and on each of which boards, in Chinese characters, an essay, or dissertation is recorded. On the board, which stands on the right side of the porch, licentiousness is described as being, of all vices, the greatest, while on that which occupies the left side, filial piety is proclaimed as being, of all virtues, the most exalted. Within the porch, four colossal idols are erected, and to which, in their collective capacity, the title of the 四大天王, Sze-Taai-Tien-Wong, or four great kings of heaven, is applied. Of these celestial potentates, the first is named 長增天王, Tchang-Ch'eung-Tien-Wong. He is represented as having a green face. In his hand, he holds a sword, and

which weapon he is, apparently, in the very act of unsheating. He is supposed to exercise an authority over the winds, and to keep them within their proper bounds. Of the element of wood, his constitution, or system, is said to consist.

The second is named 廣目天王 Kwong-Muuk-Tien-Wong. He is represented as having a red face. In his hand, he holds, it is said, a large jade stone harp, and upon which, it is supposed, he, ever and anon, discourses sweet strains of music. It is affirmed that he controls the respective elements of fire, air, and water. Of fire, his constitution, or system is said to consist. The third is named 多文天王 Toh-Mun-Tien-Wong. He is represented as having a white face. In his hand, he holds an umbrella, which is said to be composed of pearls. To grant, or to withhold rain, is his prerogative. And of metal, his constitution is said to consist. The fourth is named 持國天王 Ch'i-Kwok-Tien-Wong. He is represented as having a dark, or swarthy complexion. In his left hand, he holds a golden dragon, and in his right, a pearl, which, from the mouth of the dragon, is regarded as having come. With the power of granting propitious winds, he is supposed to be invested. And of water, his constitution is said to consist. Of these four heavenly kings, it is further stated that the first exercises a presiding watchfulness and supreme direction over the eastern, the second, over the southern, the

third, over the western, and the fourth, over the northern quarter of the heavens.

To the protecting care of one, or other of these four celestial rulers, Chinese mothers, with prayer and supplication, not unfrequently, commit their young children. Each mother records, on a short strip of red paper, the name of her infant son, or daughter, and, then, by means of paste, affixes it to the body of the idol, to the care of which she has, especially, committed him, or her. Of these idols, the fourth Ch'i-Kwok-Tien-Wong, by name, is, apparently, by Chinese mothers, the most highly esteemed. This statement, on our part, is, we think, rendered very evident by the great many names of infants, which, to his person, are affixed.

On leaving this porch, we approached the large hall, or shrine called 大雄寶殿 Tai-Hung-Poo-Tien. It is in this shrine that idols of the three precious, or pure ones, are contained. But let us, here, remark that on each side of the square, or quadrangle, which conducts to this great shrine, there is a small temple. Of these two small temples, that which stands on the right hand, is in honour of Wei-to, and that which occupies the left, is in honour of Kwan-tai, the god of war. These deities are, also, by Chinese Buddhists, regarded as the saintly guardians of monastic institutions. But of this digression, enough.

Let us hasten, therefore, to observe that the roof of the great shrine, consists, as is the case

with regard to the roofs of all important temples, of glazed tiles of a green colour. It is supported in the inside by lofty wooden pillars, each of which is rendered bright and shining by sundry coatings of red lacquer. The brick walls by which the shrine is enclosed are of a red colour —a circumstance this, which implies that, by imperial sanction, the monastery was founded. Seated within this sanctuary, are three colossal idols, richly gilt, and by which are, respectively, represented Buddha Past, Buddha Present, and Buddha Future. Before each of the images in question, there stands an altar of wood, and upon which, with no ordinary degree of care, are arranged incense burners, candlesticks, and flowers. Upon the centre altar, there is placed, in addition to the sacred vessels, which we have just enumerated, a red tablet of wood. This is the imperial tablet, and upon it, in large characters of gold, an inscription, which reads very much as follows:—May the sovereign reign ten thousand years, ten thousand times, ten thousand years is engraved. This inscription, though not so laconic, tends to remind one of the exclamation by which the ancient Persians gave expression to their feelings of loyalty:—O king, live for ever! As the tablet is supposed to represent the emperor, it receives, in consequence, at the hands of the bonzes and other votaries, a fair measure of homage and adoration.

In front of each of these three great idols, there is suspended from the roof of the shrine,

a large lantern, the light of which, as was the case with the vestal lights of ancient Rome, is kept continually burning. In addition to these three great lanterns, there are others, though of a smaller kind, by which the shrine is adorned. They, however, are only lighted on occasions, which are deemed of more than ordinary importance. Three or four long, narrow, red camlet streamers, or banners, which, from the roof of the shrine, are, also, suspended, and upon each of which, in letters of velvet, the name of *O-mi-to-fat* is recorded, add greatly to the gaiety of the scene. Upon each side of the shrine, which is of great length, are arranged eight images, or idols of those disciples of Buddha, who, for their piety, and zeal, were more highly renowned than the rest. The disciples of Buddha were eight hundred in number. Of these, however, the sixteen to whom we have just referred were for their exalted virtues, and spiritual attainments, pre-eminently distinguished. Each of these sixteen devoted followers of Buddha, was, on attaining the age of eighteen years, called upon to abandon the world, and to dedicate himself to a service of perfect peace. By many poets have the praises of these men been sung. Thus for example, during the Sung dynasty a royal house this, which, from A.D. 960 to A.D. 1126, ruled over China, an official of high position, and who, for a trifling offence committed against the State, was, by his sovereign, banished to the island of Hainan, sought to interrupt the dull monotony, naturally, attendant on his exile, by composing stanzas in honour of these sixteen

men. This official and poet, was named Su-Tung-Po, and the original copy of the poem, which, in honour of these worthies, he composed, is, to this day, preserved, so it is said, in the Sze-Fok monastery, which is in the district of Tung-kun.

In a temple, or monastery, which, on the banks of the Sai-woo lake, is erected in honour of these men, there is, also, most carefully preserved, a copy of a poem, which, in celebration of their devotion and pious deeds, was, by the emperor Kien-lung, composed. It is recorded of this sovereign, who ascended the throne of China, A.D. 1736, and died after a reign of sixty years, that, on the occasion of a visit, which, in the second month of the twenty-first year of his reign, that is, A.D. 1757, he paid to the central part of his dominions, he called at this temple, and, then and there, composed the poem to which we have referred.

With the view, too, of preserving recollections of these men, portraits of them, by many Chinese artists, have been painted. In the Tong dynasty, the sovereigns of which royal line governed China from A.D. 620 to A.D. 904, faithful likenesses of them were painted by an eminent artist named Chong-king-tsze. But, however, of the many portraits of these early propagators of Buddhism, which have been produced, those from the pencil of Kun-you are deemed the best.

Idols, then, of these sixteen men, are, in consequence of their renown, usually placed in

all shrines, which, in honour of the three Buddhas, are erected.* Of these sixteen disciples of Buddha, the first was called Pan-Too-Lo-Pa-La-Tan-Cha. He is said to have had a hunched back, and eye brows both thick and curly. He is, sometimes, represented as holding in his hand a pastoral staff, and having upon his lap, a copy of the Buddhist classic. He, in consequence of a holy abstraction from worldly cares, which he most diligently cultivated, was raised far above the anxieties and troubles of this present evil world.

The second was named Ka-No-Ka-Fa-Cha. He is, occasionally, represented in a sitting posture, having his legs crossed, his hands folded, as if engaged in prayer, and his feet bare. Between his folded hands, which, together with his feet, are said to have been thickly covered with hair, he is, generally, represented as holding a pastoral staff. He, by great watchfulness over his feelings, and by a daily exercise of the most rigid self mortification, became perfectly indifferent to the various joys and pleasures of this life. The respective senses of seeing, hearing, tasting, smelling, and feeling, became, as it were, dead within him. Thus to the sound of musical instruments, to the voices of singing men and singing women, to the fragrance of flowers, to the taste of fruits, to the delights, which are derived from gazing on what is sublime and beautiful, he, eventually, became quite indifferent. Upon being asked,

* In many monasteries, eighteen, rather than sixteen of the most distinguished disciples of Buddha, are represented in effigy.

on one occasion, why he did not cut his hair, he is said to have replied in the following terms:—Who cuts the hair of the wild boar? or that of the bounding deer? I, like unto them, am not mindful of my personal appearance, for the caves and dens of the earth are my home.

The third was called Pan-Tou-Loo-Pau-Lau-Tau-Shee. He is, in some instances, represented as wearing grass sandals, and holding in his hand a pastoral staff. The staff, which, when in the flesh, he used, is said to have been deposited, as a relic, in the Shing-yan monastery,—a cloister this, which is situated in the district of Tsin-Tong, in the province of Che-kiang. He, it is reported, having been, in a former state of existence, famous for his abstinence, was, upon his return to earth, enabled to go, for many days in succession, without food.

The fourth was called Obe-Tat. He was a great recluse, and his chief delight consisted in rendering prayer and praise to Buddha. In the discharge of these religious duties, he burned, so says his biographer, in a copper incense burner, incense sticks, which were made of the dust of rose wood. It was, ever, a saying of his, that, to posterity, men ought to bequeath good doctrines, rather than fame.

The fifth was called Pa-No-Ka. He is, generally, represented as having had a large nose, a wide mouth, and long eye brows. It is, also, customary to represent him as sitting

upon a mat made of leaves, and holding in his hand a string of beads. It is said that his great delight consisted in sitting under the shade of the solo tree, and there invoking, in silent prayer, the choicest blessings of heaven.

The sixth was called Tam-Mo-La-Pa-Tau. Of him, it is reported that, at an early age, he was instructed by seven Buddhas, who, for that purpose, most graciously revealed themselves unto him. He was of men, the meekest. His eyes, too, were so much under his control as to be perfectly blind to all sights, which were of a nature seductive. At one period of his life, he was accustomed to visit, as a pilgrim, all monasteries, which were regarded as peculiarly sacred. Towards the close of his life, however, his habits were of a more sedentary nature. When in a sitting posture, he, invariably, placed one of his legs over the other.

The seventh was called Ka-Lee-Ka. For reticence, this worthy was, it appears, most remarkable. Indeed, it is reported of him that, for many years, he never entered into conversation with any of his fellow creatures. His eyebrows, so says his biographer, were very long, reaching even to the ground, and that, in consequence, when taking his walks abroad, it was necessary for him, to hold them up, lest upon the ends thereof, he should, inadvertently, tread. He is, in many monasteries, represented as sitting on a large stone.

The eighth was called Fa-Cha-Na-Fa-Tau.

As to his personal appearance, it is said that he had a long and pointed nose—that on his forehead, were four deep wrinkles—and that his arms and feet were covered with hair. He is, not unfrequently, represented as wearing no garments over the upper part of his body—as sitting on a rock—and having at his feet, a copy of the Buddhist classic. In reading diligently the classic in question, and engaging earnestly in prayer, he is said to have spent his whole time. Indeed, so great was the diligence, which he evinced in studying the classic, to which we have referred, that, in a short time, he, actually, succeeded in committing the whole of it to memory. Moreover, so great was the purity of heart and mind to which, by prayer, he attained, that, to him, the honourable appellation of Buddha was, by his fellowmen, given. This distinction, however, he, invariably, rejected, saying that of such honour at the hands of men, he was altogether unworthy and undeserving.

The ninth was called Keai-Pok-Ka. With regard to the personal appearance of this follower of Buddha, it is recorded that he had a high bridged nose, and a large bump on the back of his head. He is, occasionally, represented as sitting on a chair, and having, in his right hand, a fan.

The tenth was called Pun-Tau-Ka. He, it is said, was very obese. For his knowledge of the doctrines of Buddha, and for his purity of heart and mind, he was pre-eminently dis-

tinguished. He is, usually, represented as sitting upon a large stone, and holding in his hand, a copy of the Buddhist classic.

The eleventh was called La-Koo-La. Of him, it is said that his eye brows were very bushy, and so long as to cover his cheeks,—that his eyes were round,—that his ears were possessed of large lobes, and that from each of which an earring was suspended. The expression of his countenance was indicative of fierce anger. He was, however, a man of great meekness of character.

The twelfth was called Na-Ka-See-Na. Of him it is recorded that, in personal appearance, he resembled a demon, rather than a human being. He had a slanting forehead, a wide mouth, bushy eye brows, large mustachios, and a thick beard. Upon his hands were large bumps, and from each ear was suspended an earring. He had beneath this rough exterior, a heart overflowing with the milk of human kindness. He is, generally, represented as sitting upon a rock, and holding his hands in the attitude of prayer.

The thirteenth was called Yan-Kit-Tau. He possessed a most retentive memory. At all times, he wore the robe of poverty. That is a robe which consisted of one hundred pieces, or rags, which, from door to door, he had begged, and had, afterwards, carefully sewn together. Barefooted, also, he always walked from one place to another. He is, sometimes, represented

as sitting on a rock, having in his right hand, a copy of the Buddhist classic, and in his left, a string, or chain of beads.

The fourteenth was called Fan-Abo-Sze. He lived in a cavern, and, invariably, kept his eyes closed. From his mind, too, he carefully excluded all thoughts. Thus, by self mortification of this nature, did he endeavour to avoid that anguish of soul, which ever attends on painful reflections, and feelings of remorse.

The fifteenth, was called O-Shee-Tau. It is said, with regard to his personal appearance, that he had a flat nose, a large mouth, eyebrows long and flowing, thick moustachios, and a short beard. Barefooted, he always walked. To all feelings of anger, his heart was a stranger, and of men, he was regarded as one of the most benevolent and humane. The blessings, which he bestowed upon his fellow creatures, were beyond all measure great; and for the blessings which he gave, he, positively, commanded that to him, in return, no thanks were to be given.

The sixteenth was called Chee-Cha-Pun-Sa-Ka. He is said to have had a brow like a pent-house, and a nose of very great length. He was remarkable for his silence. Indeed, after his dedication to the service of Buddha, he did not even open his mouth. When asked a question he answered in the affirmative by pointing with two of his fingers towards heaven, and in the negative, by shaking his fan. He is, in some instances, represented as sitting

under the shade of a gnarled tree, having in his right hand a fan of singular shape, and, pointing, with two fingers of his left hand, towards heaven.

But let us, now, hasten to observe that in the right corner of this shrine there is suspended a large bell, which, for the softness of its tone, is, perhaps, unrivalled, while in the left corner, there stands a large drum. Previous to the commencement of matins and vespers,—services these, which, daily, in this shrine, are performed—the bell is rung, and the drum beaten. The bell is, also, sounded, as an act of devotion to Buddha, each morning at four o'clock, and each evening at eight, one hundred and eight times. Upon the bell there is an inscription, by which we are informed that, to the monastery in question, it was presented by three ladies and nine gentlemen, who were, respectively, named Chee-Mun-Chu-Shee; Too-Foo-Lun; Wye-Mun-Chung-Shee; Chow-Tang-Wye; Ling-Foo-An; Yew-Mun-Lee-Shee; Yek-Poo-Sow; Yew-Ting-Lok; and Ling-Foo-Yan. The presentation of this bell, on the part of the ladies and gentlemen in question, took place in the eight year of the reign of the emperor Kang-hi, that is, in the year of grace 1662.

At the celebration of matins and vespers, the monks, having arranged themselves in rows, on each side of the shrine, address, in a dull monotonous tone, to Buddha, prayers in behalf of the emperor, and the vast realms over which he

rules. To heaven and to earth, adorations are, at the same time, paid. During the services in question, the officiating priest blesses, or consecrates in front of the grand altar, a small quantity of rice. The rice, when blessed, or consecrated, he, then, places on a tripod, which, for this purpose, stands at the door of the shrine. The rice, when in this manner exposed, becomes, of course, the prey, or food, of small birds.

Leaving this sanctuary by the back door, we repaired to the second shrine, which stands in the great court yard, or quadrangle of the monastery, and which is called 舍利殿 Shay-Lee-Tin.

As we walked through the quadrangle towards the shrine in question, our attention was directed to a tall and wide spreading banyan tree, upon which, doubtless, many generations of men have, with admiration, gazed. A tree, in all respects, similar to this, grew on the opposite side of the quadrangle. It was, however, uprooted during a terrible storm, which, on the twenty-seventh of July, 1862, visited the city of Canton, and its environs. Near to the banyan tree, which, still, flourishes, there grows a plant —an ever-green—which, by the Chinese, is termed Yeng-cha-chow. Around its roots a wall is erected, and at the hands of the priests, it receives no ordinary care. It is said to have been planted in the spot, where it now grows, before the foundations of the monastery were laid. On entering the shrine, to which by name,

we have already referred, we gazed, with admiration on the magnificent and elaborately sculptured marble dagoba, which it contains. On one side of this monument, if by such a name we may designate it, Buddha is represented as riding on an elephant, which has six tusks; on another, he is represented as riding on a lion; on another, he is represented as riding on a fabulous animal, and holding in his hand a scroll; and on another, he is represented as sitting on a lotus throne. Beneath each of these representations, in sculptured marble, is placed a bowl of fresh water, which, by the Chinese, is regarded as an emblem of the purity of Buddha, and of the doctrines, which he taught.

Under this dagoba, a relic—either a bone, or a garment of Buddha—is supposed to be deposited. It is said that the relic in question, whether bone, or vestment, now possesses the brilliancy and durability of a pearl. To it, at certain periods of each succeeding year, worship is paid by the priests. They, on such occasions, arrange themselves in rows, on each side of the dagoba, and chant a variety of prayers. These ceremonies, which occupy some time, are, at length, brought to a close by the priests walking in solemn procession three times round the outer walls of the shrine. This dagoba was erected, when the monastery was founded, at a cost of several thousand dollars. On each of the stone pillars, by which the eaves of the shrine are supported, a red placard is posted.

The object of these placards, is to warn the many idlers, who throng the courts of the monastery, not, on any account, to profane a place so sacred. The third great shrine of this monastery is that which stands in honour of 觀音 Koon-Yam, the goddess of mercy. It is called 觀音殿 Koon-Yam-Tin, or Koon-Yam's Palace. On entering this edifice, a large gilt idol of the goddess was the first object, which presented itself to our view. Upon a wooden altar, which stands in front of this idol, are arranged the usual number of incense burners, candlesticks, and stands for artificial flowers. The front of the altar is adorned with a red embroidered altar cloth. By several letters in velvet, which occupy one corner of this altar cloth, all persons, who visit the shrine, are informed that by certain ladies, members of the 'Ng' family, it was presented to the goddess, and, by them, placed in its present position. On each side of this shrine, there stand several large book cases, each of which is enclosed by folding doors. In the cabinets in question, copies of the Buddhist classic are carefully preserved.

But of the goddess Koon-Yam, let us now proceed to give a brief account. Before, however, we enter into details, let us, here, observe that she is regarded as the incarnation of a Buddha, who, not less than thirty-two times, appeared on earth, and, on each occasion, in a different form. She is reported by Chinese authors, to have been a native of a small, but

independent country, which bounded India on the north, and of which kingdom, her father—Mu-Chong-Wong by name—was the sovereign ruler. Her mother was named Pak-Nga. Her parents were, to their great grief, without progeny, until they had become considerably advanced in years. Her mother was very devout, and, twice daily, went to a temple, which was adjacent to the palace, with the view of addressing herself in prayer to the gods of heaven. Of her many petitions to the gods in question, one was for the blessing of male offspring—a blessing this, which she supposed had, thus far, been withheld from her, in consequence of the numerous acts of cruelty, which her royal husband had manifested towards his loyal and unoffending subjects. Her petitions, however, were, by the gods, again and again, rejected. This unhappy and importunate queen, they, at length, were moved to bless with a daughter. She, accordingly, conceived, and, in due course of time, gave birth to a female child. To this infant, the name of Mu-Tcheng was, by her parents, given.

She again conceived, and, in due time, gave birth to another princess, to whom was applied the name of Mu-Yam. Nor were the two princesses already named, the only issue of this royal pair. The contrary, indeed, was the case. For the queen, it appears, eventually, gave birth to another daughter, who was designated by the name of Mu-Shin. The

birth of this, the third, and last child, was attended with extraordinary phenomena. Thus, for instance, throughout the day in which she was born, a bright cloud is said to have overshadowed the palace of her father, and the air, it is reported, was impregnated with the fragrance of sweet smelling flowers. Mu-Shin gave, during her childhood, many indubitable proofs of extraordinary ability. She, also, manifested, with the view of improving her intellectual and spiritual attainments, a strong desire to spend her early life in the secluded courts of a Buddhist nunnery. This wish, on her part, was, to her parents, a source of great grief, and they, very naturally, resolved to prevent, if possible, its gratification. She was, therefore, by her parents, confined in a bower, or garden house. From this place of confinement, however, she was, eventually, released, and sent by her father to a nunnery at Pak-Cheok-Chee. Here, she was called upon to discharge the duties of a menial—duties these, which, with much cheerfulness, she, daily, undertook. In her occupations, she is said to have been greatly assisted by thirty-eight angelic messengers. Further, it is reported that when engaged in gathering vegetables for the service of the inmates of the nunnery, she was assisted by monkeys, and when plucking tea leaves, she was aided by birds. Supplies of fruit, also, were brought to her by the eight genii. Again, when engaged, on one occasion,

in carrying from the hills, towards the nunnery, a large bundle of firewood, a white tiger came to her assistance. Her father, however, becoming greatly annoyed at her prolonged residence in the nunnery, conceived the plan of destroying that institution by fire. He, therefore, gave orders to one of his generals to carry into effect, without delay, this singular plan. The flames of destruction were, therefore, in obedience to royal commands, at once, kindled. No sooner, however, had they burst forth, than they were, in a most miraculous manner, extinguished. At this, apparently, divine interposition the father of Mu-Shin became greatly incensed, and ordered his attendants to seize her, and drag her, by force, from the nunnery. This command was no sooner given, than it was obeyed. The princess was forcibly dragged from the seclusion of the nunnery, and brought into the presence of her angry father, who, at once, ordered an armed retainer to slay her with the sword. The attempt, however, which, in obedience to this cruel command, was made upon her life, was, by divine interposition, rendered futile. She, now, resolved—her father being determined that she should not return to the nunnery—to commit suicide. This rash act, by strangulation, she effected. During the following night, a large tiger entered the palace of her father, seized her corpse, and carried it to the summit of a neighbouring mountain, where, by the interposition of an angelic messenger, it

was raised to life. Mu-Shin was no sooner restored to life, than she was informed, by this angel of mercy, that the ten kings, who preside over the Buddhist hades, were most desirous to see her. With this wish, on the part of personages so important, she expressed her readiness to comply, and at once hastened, under the guidance of this angel, into the presence of the potentates in question. On her arrival at the place of rewards and retributions, over which these sovereigns preside, she observed, with deep horror and dismay, the dreadful punishments, which wicked men have, there, to undergo. Her feelings of sympathy and compassion having been aroused to the highest pitch, she resolved to alleviate, if possible, by fervent prayers and supplications to Buddha, their extreme wretchedness and misery. When brought, therefore, before the ten kings, she enquired of them, the object, which, by summoning her into their presence, they had in view. They replied that they were desirous to confer rewards upon her as a mark of the esteem, which, for her many virtues, they entertained towards her; and to shew, at the same time, their just appreciation of the boldness and zeal, which, despite the fierce persecution waged against her by her father, she had displayed in devoting her time to prayers and fastings, and in seeking the seclusion of a nunnery, in preference to the gay courts of her father's palace. The ten kings called upon her, in the next place, not to neglect, on any account, her

daily religious exercises, but, at all times, to manifest, as she had, hitherto, done, an earnest zeal in the service of Buddha. On withdrawing from the presence of these rulers of hades, she, at once addressed herself in prayer to the future Buddha, and no sooner, had she uttered the words O-mi-to-fat, than several beautiful and fragrant flowers fell from heaven. At the same moment, all the unfortunate victims, who had, hitherto, been writhing in hell, were, at once, translated from such abodes of misery, to those of bliss and joy in heaven.

A servant, or minister of one of the ten kings of hades, reported to his sovereign master, the singular, and, apparently, supernatural circumstance, which had taken place. This report filled the hearts of the kings with terror. They commanded, therefore, that Mu-Shin should, immediately, take her departure from hades to earth. On visiting, once more, in obedience to this command, the abodes of men, Mu-Shin perceived a white cloud descending to the earth, and, coming towards her, and upon which was seated a person, resembling, in form, a Buddhist priest. Upon the nearer approach of this cloud borne priest, he, addressing Mu-Shin, asked if she had a desire to go to Hong-Shan—a high mountain this, which, being the paradise of all terrestrial genii, is regarded as a very sacred place. He, further, observed that he was Shik-ka, who, during the many years of persecution, which she had experienced at the hands of her harsh and

cruel father, had, as a tutelary guardian, watched over her. Mu-Shin whose heart was, now, overflowing with gratitude, not only did obeisance to her benefactor, but, at the same time, expressed her readiness to accompany him to Hong-shan. On their arrival at the place in question, Mu-Shin was requested to sit on a throne of lotus flowers. With this request, she complied. And, after reigning for a period of ten years, over this paradise of the terrestrial genii, she was translated to the Sai-Tien, or western paradise of the Buddhists. When an inmate of this abode of bliss, she was not unmindful of her father. For during a season of sickness and sorrow, she watched over him, and to health and strength, eventually, restored him. Of Mu-Shin,—who, as Koon-Yam, the goddess of mercy, is now worshipped,—women and children are the chief votaries.

In this particular shrine, ladies, and more especially those ladies, who are members of wealthy families, not unfrequently seek blessings at the hands of the goddess. The form of worship, which, on such occasions, is observed, is, by Buddhist priests, conducted. It is of a nature highly ridiculous. Two tables are placed immediately in front of the idol, and at a distance of six, or seven feet from each other. Upon these tables, fruits and flowers, as eucharistical offerings well pleasing to the goddess, are neatly arranged. Around these tables, near to which the ladies, attired in their best robes, do sit, or kneel, the priests, at the sound of

musical instruments, march in slow and measured steps. But, however, as the music quickens, so do the steps of the priests, until, at last, they run round the tables, making the form of the figure eight, as fast as their feet can carry them. Indeed, on such occasions, they resemble men, who are dancing a Scotch reel, rather than priests, who are engaged in performing a religious ceremony. This singular, and, apparently, very absurd rite is brought to a close by the priests rushing wildly into the presence of the ladies, and tendering to them their warmest congratulations. Koon-Yam is, also, worshipped during the Tsing-Ming, —a season this, which, by the Chinese, is, especially, regarded as one of a most auspicious nature in which to repair, and worship the tombs of their ancestors. Paper clothes,—yea, representations of male and female servants, houses, sedan chairs, and gold, and silver ingots, all of which are also made of paper,—are, for the service of departed souls, at such seasons, conveyed to this shrine, and, after dedication, committed to the flames of a sacred fire. But, more particularly, on the 19th day of the second month—the anniversary of her birth—and on the 19th day of the sixth month—the anniversary of her death—and on the 19th day of the ninth month—the anniversary of her canonization—Koon-Yam is, by vast multitudes of women and children, worshipped.

These votaries, on all such occasions, resort to the various temples, or shrines, which in her honour stand, and there, after having paid their

devotions, and sought blessings upon themselves, and sick relatives, light incense sticks at the sacred lamps, which are suspended above the altars, and then, bearing them aloft, return to their respective homes. On reaching their respective dwelling houses, the burning incense sticks are, by them, as eucharistical offerings, placed, in some instances, before the ancestral tablets, and in others, upon the altars of the tutelary guardians of their dwellings. In some cases, also, the votaries, previous to leaving the temples in honour of Koon-Yam, hold in the midst of the clouds of smoke, which arise from the altars, very small paper parcels, containing tea. The tea, which, in this manner, has been fumigated, is, by them, regarded as medicine of a very efficacious nature.

Let us, in conclusion, observe that of the many temples in honour of Koon-Yam, which this city contains, two belong to the local government, viz: that which stands on the heights and that which is situated in the An-Kung street of the new city. Of the two temples in question, the last named was built during the reign of Lung-King, who, as twelfth emperor of the Ming dynasty, ascended the throne of China A.D. 1567, and died after a reign of six years.

Near to the shrine of Koon-Yam, of which, on the preceding pages, we have so fully written, stands the 畀盧閣 Pee-Lu-Kok, or the hall, or tower of the god Pee-Lu. This heathen deity is represented as

sitting upon a phœnix throne, and wearing a crown of gold. He has three eyes, one of which—the eye of omniscience—is placed in the centre of his forehead. On each side of this hall, are arranged twelve gilded idols to whom, in their collective capacity, the name of Tien-Wong, or kings of Heaven, is applied. At the feet of the idol of Pee-Lu, there stands two small red tablets. On one of them, is recorded, in letters of gold, the name of 'Ng'-Chuk-Lou, who was a member of the 'Ng' or Howqua family, and who, of his substance, contributed largely to a fund, which, some years ago, was established for the restoration of this shrine. The other tablet bears no name. The inscription, however, which it contains, sets forth that it stands in honour of the Οἱ πολλοί, or many persons, who, were moved to contribute to the same fund. Beneath this upper room, there is a hall in which are two tablets, and of which one bears the name of Yu-Ping-Wye, and the other that of Chaong-Hok-San. Of these two men, the former was, at one time, prefect of the city of Canton, and the other, an officer of inferior rank in the same city. Their names are placed in the hall in question, in consequence of certain services, which, when in office, they, to this monastery, respectively, rendered.

Upon leaving this hall, we went to the 㹢牙猪 Pow-Nga-Chue, or pen, or stye in which ten or a dozen fat pigs are confined. These animals are sacred to Buddha to whom, as eucharis-

tical offerings, they, by certain votaries, have been presented. On a wooden board which, by a nail, is fastened to a pillar, supporting the roof of the piggery, there is a notice requesting visitors not, on any account, either to beat, or disturb the pigs. Visitors are, further, reminded that should they, contrary to these instructions, either beat, or disturb the pigs, an all-seeing eye will take cognizance of their cruelty, and, on the day of retribution, most assuredly resent it. There is, in close proximity to this piggery, a poultry yard, which, as a rule, is well stocked with sacred fowls, ducks, and geese. With regard to the fowls, it may be observed, that they are all males. This circumstance is owing to the fact that the Chinese, like the Jews of old, regard a male without blemish, as a sacrifice the most suitable for presentation to a deity. The pigs, * fowls, ducks, and geese have, one and all, been placed in their present position, by votaries who, when seeking to obtain blessings at the hands of Buddha, vowed that they would, as a simple return for the blessings sought and obtained, preserve life.

On our return from the piggery and poultry yard, we passed the door of the hall 雲水房 Wan-Sui-Fong in which are lodged ragged mendicant friars, and dirty itinerant monks. The dormitory occupied by these begging, and wandering friars, is, in appearance, most uninviting. It is furnished on each side, with a long, broad wooden settee on which, by

* Sacred goats are also kept in this monastery.

night, these most wretched looking creatures, seek repose.

Not far distant from this hall of refuge, is the 書局 Shue-Kuuk,* or printing office of the monastery. Within its walls, Buddhistical works, chiefly liturgies, are, for the service of this, and other monasteries, printed. As the Chinese are regarded, by many, as the inventors of the art of printing, a visit, we thought, to this office, could not possibly fail to afford us much pleasure. Neither were we disappointed. In one chamber of this printing office, many wooden shelves are placed, and upon each of which, with much care, are arranged several tens of wooden printing blocks. The process of printing is very simple. Let us endeavour to describe it. The block upon which, in relief, Chinese characters are carved, is, by means of a brush, besmeared with Indian ink. As the characters are in relief, it is to their surface, rather than to the block, that the ink adheres. Upon the characters, which, with ink, have been besmeared, a sheet of paper is, then, placed, and which, by the application of an implement, made of coir, is closely rubbed, or pressed against the block. The sheet of paper, when removed from the block, contains, of course, several lines of well-printed matter.

We now crossed the quadrangle of the monastery, in a direct line from the printing office, and entered the 客堂 Hak-Tong, or visitor's hall. It is, here, that all persons, who desire to partake of the hospitalities of the monastery, are

* One apartment of this establishment is called the 經坊 King-Fong, or "hall of the classic." In it, Buddhistical works are kept.

received. It consists of two reception rooms, which, are separated from each other by an open court yard. In the chamber, which is situated on the right hand of the entrance door of the hall, and which is regarded as the lowest room, all visitors, or guests, on their arrival, sit down, and there, in short, remain until, by the monk, who is, especially, appointed to receive visitors, they are bidden to go to the other, or "highest room." This ceremony of etiquette forcibly reminds us of a passage of Scripture, which is contained in the fourteenth chapter of the Gospel according to St. Luke, and which reads as follows :—"When thou art bidden of any man to a wedding sit not down in the highest room; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, give this man place and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, friend go up higher; then shalt thou have worship in the presence of them that sit at meat with thee."

On our way from the visitor's hall to the 齋堂 Tchi-Tong, or refectory of the monastery, we passed the entrance door of a large hall. Above this door, a board is placed, and upon which the Chinese characters 禪堂 Shin-Tong are painted. The hall in question is a dormitory. It is very large, and contains, in consequence, accommodation for several monks. It was in this

chamber that Lord Amherst, when British Ambassador to the court of China, and the members of his suite were, for several weeks, in the year of our Lord 1822, entertained. In this hall, during the time that it was occupied by his Lordship, divine service was, on the morning of each succeeding sabbath, performed by the chaplain to the embassy. All British subjects residing, at the time, in the Canton factories, were, by his Lordship, most respectfully, invited to attend these services.

The 齋堂 Tchi-Tong, or refectory is large. It contains eight long dining tables, at which during meals, the monks sit, and a small one, at which the abbot, on similar occasions, takes his place. These tables are arranged in the form of a Roman triclinium. From the wall of the refectory, small red boards are suspended, and upon each of which two Chinese characters are recorded. These characters inform young and aged monks, and visitors, in what part of the refectory they are, respectively, to sit and dine. There are other boards suspended from the same walls, and, on some of which, are inscribed the rules of the monastery, and on others, quotations from the Buddhist classic. As the monks are not allowed to speak, when dining, it is supposed that they will endeavour to improve their minds by meditating upon the laws and words of instruction, which, in this manner, are set before them. These instructive boards remind us of the public readers in the

dining halls of Christian monasteries. For is it not the case in all those Christian monasteries, where the monks, when dining in the refectory, are not suffered to speak to each other, that one of their order stands in the centre of the dining hall, and reads in the hearing of the rest, words of wisdom and instruction? On the side of the refectory, which is immediately opposite to that where stands the dining table of the abbot, there is an altar. Above it there is a red tablet, which, in letters of gold, bears an inscription to the effect that in memory of all departed members of the brotherhood, it was placed in its present position.

The monks, when dining, sit at one side only of each of the eight dining tables, to which, in a preceding sentence, we have referred. That is, the monks who, respectively, sit at each of the tables, which are arranged on the right side of the refectory, sit on the right side only of those tables, while their brethren who, respectively, sit at each of the tables, which are placed on the left side of the refectory, sit on the left side only of those tables. Thus, by an arrangement of this nature, the abbot, who sits at the small table, which we have described as occupying a position at the head of the refectory, sees the face of each person, who has the honour to sit at meat with him. As this method of sitting at meat is, by the monks, regarded as one of strict etiquette, we cannot, of course, be at all surprised to learn that, by them, it is most rigid-

ly observed. They have two meals daily. That is one in the morning at ten o'clock, and another in the afternoon, at four. The repast, on each occasion, consists of rice, vegetables, and tea. Before partaking of food, all the priests rising to their feet, and placing their hands in the attitude of prayer, chant a short grace. By the priest, who conducts this short and simple service, a portion of the food is blessed, and then placed at the door of the refectory as food, we suppose, for the birds of the air.

Near to the refectory there is a 大廚房 Tai-Ch'ue-Fong, or kitchen, in which, by cooks who are, also, monks, repasts for the holy brethren are prepared. The kitchen in question contains three, or four large caldrons in which, of course, rice for the service of the monks, is boiled. In this kitchen there stands an altar in honour of the god of the kitchens, and before which adoration, by the cooks, is, daily, paid. The god of kitchens was, it is said, "a king of the kinnaras—a fabulous race of celestial beings—who became a Chinese priest in the Tang dynasty, and was appointed at his death to preside over the vegetarian diet of the monks."

To the 地藏樓十王殿 Ti-Chong-Lou-Shap-Wong-Tin, or palace of the ten kings, our attention was next directed. It is an upper room, and on each of two of its sides are arranged five gilded idols. These figures are seated on dragon thrones, and hold in their

hands sceptres of power. They represent the ten kings, who, respectively, preside over the ten kingdoms into which the Buddhist hades is supposed to be divided. Before each of these two rows of idols, is placed a basin of water as emblematical of the purity of life and conduct for which these ten kings were, and are pre-eminent. Above the principal altar, which this room contains, there stands an idol of Ti-Tchong-Wong, the terrestrial sovereign. He is represented as having three eyes, of which, one is placed in the centre of his forehead. This third eye indicates that he has the power not only of uplifting the veil from the deep recesses of a past eternity, but of looking, at the same time, into the events of a far distant future.

In close proximity to this hall, are the 方丈 apartments of the abbot. In one of these chambers are three idols. The images in question, represent the three abbots, who, in the first instance, presided over this monastery. In front of them, there is placed, in a perpendicular position, a black marble slab, and upon which, in gilded letters, are recorded the names of their departed successors. From the first to the fifteenth day of the first month of each succeeding year, portraits of all these departed worthies, are suspended from the walls of this hall, in order that they may receive worship and congratulations at the hands of the various priests by whom this extensive cloister is now tenanted. Another apartment is styled the preaching hall.

At the head thereof, is placed the abbot's chair and table. Upon the table rests the book of the law. On the left side of the chair, there stands what we may term the abbot's crozier, and on the right, a long rod of office. The rod, in question, however, was, if we mistake not, originally intended to arouse, while sermons on the doctrines of Buddha, were being delivered, all drowsy members of the congregation assembled. When speaking of this chamber as the preaching hall of the monastery, we ought to observe that, in former times, the Buddhist religion was one of a most proselytizing nature. Daily, indeed, in halls such as this, discourses on the tenets of Buddha, were, to large and attentive congregations, addressed. Now, however, owing, we apprehend, to the laziness of the priests, discourses are no longer delivered. The monks, with the view, we suppose, of applying a sop to their consciences, read, in this hall, twice, monthly, that is on the first, and again on the fifteenth day of each lunar month, the book of the law. The ceremony of reading this law, in the hearing of the priests, and others, at the times just specified, is, we believe, almost invariably, performed by the abbot.

In the rear of the abbot's apartments, stands the 幽冥鐘殿 Yow-Meng-Chuung-Tin, or belfry of the monastery. It is a neat structure, and contains, as is the case with all Chinese belfries, only one bell. The bell is suspended from the roof of the belfry, and is rung by

means of what, for want of a better term, we may not inaptly term a small battering ram. On the bell, the Chinese characters 幽冥鐘 Yow-Meng-Chuung are engraved. It was placed in its present position, at the expense of the monks, during the reign of the emperor Yung-Ching, which sovereign ascended the throne of China A.D. 1723, and died after a reign of thirteen years.

Throughout the course of each night of the year, this bell is rung at very frequent intervals. Thus, for example, each evening at eight o'clock, a monk, having taken his station in the belfry, strikes the bell, and, then, in a low murmuring voice, addresses himself, during the five minutes immediately ensuing, in prayer to Buddha. At the close of his prayer, he again strikes the bell, and, during the five following minutes, once more prays to Buddha. This ceremony is, in the same form, regularly repeated by him, until midnight, when, from the further discharge of such duties, he is relieved by a colleague, who, until the approach of dawn, performs ceremonies which are of a nature, precisely similar. This singular ceremony is performed with the view of appeasing all souls, which, in hades, are, for sins committed in the flesh, undergoing torment.

From the court yard in which stands the belfry, we entered the 花園 Fa-uen, or garden of the monastery. It is very large, and contains not only beds, in which grow various kinds of vegetables, but others, also, in which flowers

shrubs, and dwarf trees flourish and abound. In a hut, which is at the entrance of the garden, are placed several earthenware pots, in which salted, or preserved vegetables are contained. These vegetables, with a view to their being preserved, are, in the first instance, spread upon the well chunamed floor of the adjoining court yard, and, then, trodden under the bare feet of men. Having been, in this manner, well pressed, they are, for a few hours, exposed to the sun. They are, then, gathered together, and placed with a certain quantity of salt, in these large earthenware jars. Into these jars, they are also pressed by the naked and perspiring feet of men. In this garden, there stands the 白鹿山 domed tomb of the white deer. The account, which was given to us of this tomb and its occupant, is briefly related in the following words. During the reign of the emperor Yung-ching, who, as ninth sovereign of the reigning dynasty, ascended the throne of China, A.D. 1723, and died A.D. 1736, one of the leading officials of the city of Canton, presented to this monastery, as an eucharistical offering, on his part, a tame white deer. The deer in question had, by the son of this official, been much fondled, and carefully cherished. After the lapse of a few months, this youth, the only son of his father, died, and, on the very day, that his death took place, the white deer died also. The death of this animal was, by the superstitious monks, attributed to the

excessive grief, which it had felt, in consequence of the death of its former master's only son. Its remains were buried in the plot of ground above which the dome stands. Under the dome, there is erected a large black marble slab, and on which, in Chinese characters, the particulars, which we have already detailed, are plainly set forth. In the immediate vicinity of this tomb, there flourishes a large cotton tree, and through a thick branch of which, the stem of a small box tree has been trained to grow.

In this part of the garden, there is a pond, and into which live fishes, as offerings sacred to Buddha, are, by votaries, not unfrequently, cast. Upon the margins, or banks of such ponds, it is not unusual for the monks to erect stone pillars, on which are engraved Chinese characters inviting people to cast into the waters, as sacrifices well pleasing to Buddha, live fishes.

The funeral pyre 荼毘爐 upon which the mortal remains of priests are burned, occupies one corner of this garden. It is built of bricks, and, in form, resembles a small domed tower. It is approached by an open door way, which, in point of width, is sufficiently large to admit the wooden sedan chair in which the corpse, awaiting cremation, is contained. The sedan chair, with the precious dust, which it contains, is, when taken into the tower to which, as the funeral pyre, we have just referred, placed on four stones, and around it faggots, in large quantities, are immediately piled. The priests, who form the funeral procession, then arrange

themselves in front of the pyre, and, for the repose of the departed soul, proceed to chant a *requiem*. On bringing to a close the first portion of this religious ceremony, the senior priest of the funeral party, having received at the hands of a secular brother a lighted torch, applies it to the faggots,* which, for the cremation of the corpse, have been set in order. As the flames burst forth, the monks again engage in religious services, which are continued until the remains of the departed one have been consumed. The ashes, so soon as they have become cold, are gathered together, and deposited in a cinerary urn. This urn is, in the next instance, placed in a small hut, 塔院 where it is carefully preserved, until the third month of the year. At the time in question—the period in which the Chinese worship the tombs of their ancestors—the ashes, contained in the cinerary urn, are poured into a red bag, which, with its contents, is, then, cast into a large ossuary, or mausoleum, which by the Chinese, is called 普同塔 Poo-Tung-Tap. The ossuary, or charnel house to which we have just referred, and the hut, in which the cinerary urns are, for a time, deposited, are in close proximity to the funeral pyre. The ossuary, which is a fine piece of masonry, is partially enclosed by a wall, which, in form, greatly resembles the Greek letter *omega*. This ossuary, however, which, on each side, is provided with an aperture, through which the red bags

* The fuel, used on such occasions, ought to consist of sandalwood. At frequent intervals, however, the secular priest, whose duty it is to superintend the burning of the body, throws upon the funeral pyre small pieces of the wood in question.

with their contents of human ashes, are thrown, has not, for several years past, been used, owing to the pit or vault, over which it stands, having become full of water. The hut, therefore, in which, for a season, as we have elsewhere stated, it is customary to deposit the cinerary urns, is, now, with such vessels, very much crowded. The ossuary, however, of which we have given this brief description, is not the only one, which this garden contains. There is another, which, for some years past, has been hermetically sealed, and which the priests would, on no account, re-open, as into it, the charred bones of five thousand, and forty eight monks have already, been cast. For, into an ossuary, so say the Buddhists, the charred remains of not more than five thousand, and forty eight monks, can be thrown.

On our return from the garden, we visited the 西歸堂 Sai-Kwai-Tong, or hall to which monks, when sick unto death, are taken to die. Old and infirm monks who, in consequence of their advanced age, may die at any moment, are, also, lodged in this asylum. It is a small open court yard, one side of which consists of a row of dark, damp cells. It is in these gloomy rooms, that the dying friars draw their last breath. The reason why all incurables are, as a rule, removed to this place to die, is owing to the fact that the soul in its flight through space, to the Sai-Tien, or western paradise, has not to traverse so great a distance, as it would have to

do, were it, elsewhere, to quit its tenement of clay. The corpse of a monk is conveyed to the funeral pyre for cremation, twelve hours after death has taken place. It is, having been, first of all, attired in the full costume of the sacred order, to which the departed soul belonged, placed in a wooden sedan chair, which, on each of its sides, is carefully closed. The attitude or position of the corpse, when occupying the sedan chair, is similar to that in which the idol of the past Buddha is usually represented. That is, the legs are gathered up, and crossed, the one over the other, at the base of the body, with the soles of the feet pointing towards the heavens. The hands of the corpse, however, are placed in the attitude of prayer, which, as we all know, is not the position, in which the hands of the idol of the past Buddha are held. The sedan chair, containing the corpse, is, then, removed from the Sai-Kwai-Tong, through a doorway—the gate of death—and conveyed to a neighbouring fane, and there placed upon an altar. Around this altar, at the time appointed for the celebration of the funeral obsequies, the monks, who have been selected to form the funeral party, quickly assemble, and to the corpse, address, as if it were an idol, a few short prayers. To each side of the sedan chair, a long pole or shaft is, now, by cords, attached. All the necessary preliminaries having been arranged, the corpse of the departed one, is, by secular monks, borne along a pathway, which is well paved with granite slabs, and

enclosed on each side, by a high brick wall, to the funeral pyre. This pathway, which may not inappropriately, be termed the way of death, is never traversed by the feet of men, save and except on occasions such as those to which we are, now, referring. It is enclosed at each end by a strong door.

In a corner of the fane, or shrine, to which we last directed the attention of our readers, there are always kept in store, for the mournful purposes to which we have already adverted, three or four wooden sedan chairs.

During the Canton rebellion, which prevailed throughout the years of our Lord 1854 and 1855, a regiment of Chinese braves was, to the great discomfort and inconvenience of the monks, quartered in this monastery. And during the occupation of the city of Canton, by the allied armies of Great Britain and France, the examinations of candidates for the first literary degree, or that of bachelor of arts, were held in this same cloister.

On the foundation of this monastic institution, there are upwards of one hundred Buddhist monks. In residence, however, there are, in all probability, not more than sixty. Some of them are utterly devoid of learning, and others, as we have elsewhere stated, are men of the most indolent habits. To the vice of opium smoking, they are almost all addicted. Doubtless, there are some devoted and earnest men amongst them. For who does not know that

"Terra salutiferas herbas, eademque nocentes
Nutrit, et urticæ proxima sæpe rosa est."—OVID.

Near to this monastery, is the residence of the wealthy and influential family of 伍 'Ng'. As permission to enter its courts and grounds, is never refused to foreigners of respectability, we resolved to visit them. On leaving, then, the monastery, which we have so fully described, we found, after having walked not more than a dozen yards from its gates, a narrow passage, above the entrance door of which the following Chinese characters 珠海波光 Chue-Hoi-Poh-Kwong are painted. Following the course of this narrow lane, we, after passing a duck pond, entered a square, which is neatly paved with granite slabs, and on one side of which, stands the ancestral hall of the 'Ng' family.

The grand entrance of this ancestral hall, which consists of large folding doors of wood, is never, except on festive, and other important occasions, thrown open. On each side, however, of the principal entrance, there is a small door, which is generally kept open, and by which, of course, we entered. On reaching the first court yard of this ancestral hall, we observed on each side of the inner part of the grand entrance, a high granite dais. On each of these raised floors, at the celebration of any great domestic event, musicians are stationed, and who, upon their rude musical instruments, play such tunes as are deemed suitable to the occasion. Against the wall of each corridor of this court yard, are arranged several red boards, and on which, in gilded letters, are recorded the titles of

the ancestors of the family. Men bearing these boards occupy a prominent position in the marriage and funeral processions of the family. An open and spacious hall stands at the head of this court yard. It is furnished with several chairs and small tables, and in it, all domestic matters are, by the elders of the family, discussed. Thus, for example, should disputes with regard to lands and tenements, arise between any members of the family, or clan, such disputes would, on the part of the elders of the clan, be heard, and, if possible, settled in this hall. In halls, too, of this nature, questions relating to the real, or supposed incontinency of wives, receive, at the hands of the elders, that degree of attention which they deserve. Again, should a father, when his sons have attained manhood, divide the whole, or a portion of his property amongst them, such a division of his goods would, in a hall of this kind, necessarily take place. And, here, let us, for a few moments, digress, in order that we may, more fully, state that it is sometimes customary for a Chinese parent, when his sons have attained maturity, to give to each of them, the portion of goods that falleth to him. In this respect, it may be observed that the Chinese resemble not only the ancient Romans, but the Syrophenicians, and, in all probability, the Jews.

But again, it is in halls of this nature, that the natal anniversaries of the respective members of the family are duly celebrated. Neither

are the souls of the dead forgotten here. For in such places, they are worshipped, and with offerings fêted, not only on the anniversaries of their respective births, but on those, also, of their respective deaths.

In the inner chamber of this ancestral hall, there are placed above the altar, tablets on which the names of departed representatives of the family are inscribed, and to which, each morning and evening, homage is paid. At each of these periods of ancestral worship, a lamp is lighted, and suspended immediately in front of the tablets.

From the rafters, by which the roof of the hall is suported, are suspended boards on which, in large letters of gold, are set forth the various literary degrees, which, by certain members of the family, have, at the great triennial examinations, been obtained. On another board—a board which is suspended above the altar—there are inscribed many characters, and by which we are informed that a member of this family contributed largely of his wealth to a fund, which, by the local government was, several years ago, established to supply men and arms for the purpose of checking the onward march of the British barbarians.

By directing our steps along a passage, which is well paved with granite slabs, we passed through an open door way. Above the door way in question, the following Chinese letters 萬松園 Man-Ts'uung-Uen, or garden

of ten thousand fir trees, are sculptured in granite. On entering the garden, which bears this high sounding name, we observed on our right hand, an artificial mound of earth, the sides and summit of which are adorned with shrubs of various kinds. In front of it, there stands a high building, which is especially regarded as a shrine in honour of Man-Chaong, a god of learning. This, however, is not the only purpose, which the building in question, is supposed to answer. For it exercises, so we were informed, a good geomantic influence over the ancestral hall in the rear of which it stands. As we advanced further, we saw several garden houses, or bowers, in which Chinese gentlemen sit by day, and a watch tower from the upper room of which, a strict vigilance is, on the part of watchmen, by night, maintained. To almost all large oriental dwellings, a tower of this nature is regarded as a necessary appendage. Turning to our right, we next observed a large lotus pond, which, in the respective months of June and July, that is when the lotus is in full flower, presents a gay and animated appearance. On the east and west banks of this lotus pond, there are erected several garden, or summer houses. Those, however, which occupy the western bank, are the most neatly arranged, and are, in consequence, the most interesting to visit. Skirting these summer houses in the rear, there is a short promenade, which, we are informed by certain Chinese characters painted above a cir-

cular door way, is a lounge for the weary. On one side of this short, but well shaded pathway, there is a large stone couch, and at the head of which is placed a pillow of the same material. To fatigued persons, this stone settee would not prove, we apprehend, a desirable resting place, inasmuch as it is too hard to afford sweet repose. The grounds, in which stands this residence of the 'Ng' family, are enclosed by a high brick wall. We quitted the courts of this Chinese mansion, by the west gate, and proceeded along the street called 溪峽 Kai-Haap, and that which is named 庄巷 Chong-Hong, to the temple which is designated 慈林廟 Tsze-Lam-Miu. In one of the court yards of this small, and insignificant temple, grows a 栲椰樹 Kwong-Long-Shue, or palm tree. It is regarded as sacred, and with a view to its careful preservation the earth, in which its roots are embedded, is supported, or enclosed by a wall. For the purpose of worshipping this tree, votaries, more particularly females, have frequent recourse to the courts of this temple. Thus, for example, wives, who are desirous that their respective husbands should not become polygamists, pay adoration to this stately plant. Members of erring sisterhoods are, also, numbered amongst its votaries. The object, which these frail and unfortunate creatures have in view, when worshipping this tree, is to prevail, if possible, upon the influence, which it is supposed to possess, to impart, at all times to their respective paramours a true and

faithful spirit. Women, too, who have marriageable daughters, render homage to this tree for the purpose of inducing it to procure for their respective daughters, husbands, who are not at all likely to indulge in a plurality of wives. The reason why this plant is, by these various votaries, supposed to possess, and exercise the prerogatives, or influences to which we have just referred, arises from the fact that it is tall, straight, and branchless—that it grows, in one cylindrical pillar, to a height of sixty feet, without branch, or division—a tree, in a word, which is at unity in itself, spreading neither to the right hand, nor to the left. Around the lower part of the trunk of this tree, several cords, or strings—trowser bands, in short—are entwined. The trowser bands in question having, in the first instance, been bound round the bodies of sick persons, are, in the second place, brought to this tree, and tied around its trunk, on the vain supposition that the diseases,—under which the invalids to whom the bands, respectively, belong, are suffering,—will, by the spirit, or influence of the palm tree, be, at once, and for ever, removed. To the palm tree in question, adoration, on the part of wives, who are desirous to be blessed with male offspring, is, also, paid. Should they, in due course of time, bear sons, they fail not to return to the tree, and to place at its roots, as offerings, earthenware images of male children. By votaries of this class, palm trees are worshipped, we suppose, either on the score that, in some instances, the trees in question are hermaphrodite,

having, that is, "both the stamen and the pistil within the same calyx," or for the reason that, in other cases, they are "dicœcious, or polygamous." That is, "having the male flowers in one plant, and the female, or fruiting ones, in another. For "the male tree bears no fruit, and that of the female would be abortive without communication from the flowers of the male." It may be, however, that, by these votaries, the palm tree, owing to its cylindrical column, is, simply, regarded in the light of a Linga, or Priapus.

The temple in the court yard of which, this palm tree grows, consists of four dark and dirty chambers, in which, on shelves, are arranged wooden tablets bearing the names of paupers and others, who have died

"Unwept, unhonoured, and unsung."

With the view of appeasing the manes of these persons, vast numbers of votaries, chiefly women, have recourse to these shrines, in the third, and, again, in the seventh month of each succeeding year. To the tablets, they present, on such occasions, amidst howlings and bitter lamentations, offerings of food, mock money, and paper clothes.

We, now, wended our way to the 海幅寺 Hoi-Fuuk-Tsze, or Ocean Happiness Monastery. The Buddhist cloister in question, is very small and insignificant, and, in almost all respects, unworthy of a visit. It is, however, an ancient foundation, having been established many ages ago. To two, or three friars of the sect of

Buddha, it affords a shelter. The chief occupation of these illiterate monks, appears to consist in preparing a medicine, which they term Kum, and which, for its curative properties, is, by the Chinese, held in high esteem. In front of the entrance gates of this monastery, there is a sacred pond into which, by votaries, as offerings well-pleasing to Buddha, live fish are cast. On the banks of this pond there is erected a short granite pillar, or slab, and on which are engraved Chinese characters inviting men to observe this rule.

From this monastery we proceeded to 寶崗 Pu-Kong in order to visit a tomb in which rest the remains of a Spanish priest. This ecclesiastic, who was one of the pioneers of Christianity to the land of China, died at Canton in the year of our Lord 1669. The tomb, which is very small and unpretending, resembles, in point of architecture, those in which rest the remains of Chinese, who, when on earth, were accustomed to move in the humbler walks of life. On the tablet of the tomb, an inscription both in Chinese and Latin, is engraved.

We now retraced our steps to the street called 溪峽 Kai-Haap, and then, followed the course of that which is termed 興隆里 Heng-Lung-Li, on our way to 龍尾導 Luung-Mi-To. On our arrival at the last named place, we entered several houses, or hongs, in which native artists were busily engaged in painting designs of various kinds, on por-

celain vases, punch bowls, dinner, breakfast, and dessert services. All the porcelain vessels in question, had been brought from the town of Kin-Tee-Ching—a town this, which is situated on the banks of the Poyang lake, and near to which the best plastic clays are found. In this same part of the Honam suburb, are the ovens in which the porcelain vessels, to which we have referred, are, for six hours, placed, in order that, by the action of fire, they may retain the designs with which, by the pencils of the artists, they have been beautified and adorned. Each of the ovens, to which we refer, consists of two circular walls. Of the circular walls in question, the inner one is made of flat clay tiles, and the outer one of bricks. At the base of the outer wall, there are several small openings, or grates. Between the circular walls, which form the oven, the fuel, which consists of charcoal, is placed. The top of the oven is enclosed by flat clay tiles, which are made to rest upon the porcelain vessels, which the oven contains. Upon these tiles, hot charcoal embers are, also, kindled for the purpose, of course, of imparting to the porcelain vessels, which, in the oven, are placed uppermost, a fair ratio of heat.

We, now, crossed the bridge, which is named the 環珠橋 Wan-Tchu-K'iu, on our way to a temple, which stands in honour of the heathen deity, Loi-Sun-Yaong. In crossing the bridge, to which, by name, we have just referred, we had

an opportunity afforded us of seeing a Chinese water street. On entering the temple which is called 呂純陽廟 Loi-Sun-Yaong-Miu, or Temple of Loi-Sun-Yaong, and which stands in the street called 沙地 Sha-ti, we were most courteously received by two priests of the sect of Tau. From these ecclesiastics, we learned that to this temple, at an early hour in the morning, persons, who are anxious to obtain a knowledge of future events, in great numbers, resort. Each person seeking oracular information, having, in the first instance, burned incense and worshipped the idol of Loi-Sun-Yaong, applies to one of the priests for the information, which, at the hands of the idol, he requires. To this application on the part of the votary, the priest readily gives his attention. He proceeds, therefore, with the votary to a table, the surface of which is covered with sand. Standing by the side of this table, he, then, supports on the tips of two of his fingers, a long wooden pen, or pencil, which, of its own accord, so says the artful, and designing priest, immediately proceeds to delineate in the sand, a variety of mystic characters. The magic letters in question are, to all persons, excepting, of course, priests of the sect of Tau, quite unintelligible. For the service of the votary, therefore, they are, by another priest, who, at the same time, takes his seat at the sand covered table, rendered into Chinese. We may, here, observe that when, on a subsequent occasion, we were passing this temple, we saw a Chinese merchant with whom, for many

years, we had lived on terms of friendship, entering its gates. Upon enquiring what object he had in view in visiting the shrine, he replied that it was his intention to proceed, in the course of a few days, on a journey to the neighbouring province of Kwang-Si, and that he was desirous to ascertain whether, or not, the journey, which he premeditated to take, would be exempt from disaster. We, simply for the gratification of feelings of curiosity, followed him into the temple, and saw him burn incense, and perform certain genuflexions before the altar. Having remained, for some time, in a kneeling posture, and, apparently, in silent prayer, he, suddenly, rose to his feet, and, at once, appealed to a priest, who was standing in front of the table covered with sand, to furnish him with the idol's reply to his petitions. To the table of sand, the wooden pencil was immediately applied, and the answer given was to the effect that the journey, which he intended to take, would be free from all peril. The cunning priest was right in concluding that it was the intention of the votary to enter upon a journey. It was, however, simply a conjecture on his part, inasmuch as we can positively affirm that of the subject-matter, respecting which, at the hands of the idol, the votary was so desirous to obtain oracular information, he was altogether ignorant. But of this enough.

On withdrawing from this temple, we crossed a small bridge to which is applied the

name of 躍龍橋 Yaok-Luung-K'iu, or bridge of the leaping dragon, and directed our course through the street, which is known as the 鰲魚滴水 Ngow-Ue-Tik-Shui. In the course of a very few minutes, we arrived, as we had intended, at the head of the street, which is named 龍溪首約 Luung-Kai-Sow-Yaok, and entered 濟隆 Chyloong's ginger store. It is, here, that Chyloong not only sells, but prepares, or preserves the ginger, which, for its excellency, possesses an almost world wide reputation. The method adopted by Chyloong, in preserving ginger, may be described as follows: The shoots, or stems of ginger, having been deprived of their rim, are cast into vats containing pure water, and in which for four days, and as many nights, they are allowed to remain. During this period of time, however, care is taken to change once, the water. The shoots of ginger, when removed from these vats, are spread on common deal tables, in order that by means of bodkins they may be well pricked, or pierced. Each labourer, for the efficient discharge of this duty, provides himself with two bodkins, one of which he holds in his right hand, and the other in his left. The shoots of ginger, having undergone this process, are, now, cast into a copper pan or caldron, and well boiled. On being removed from the copper vessel in question, they are, in the next instance, placed in a vat containing a mixture of water and rice flour, and in which, during the two following days and nights

they are suffered to remain. In a trough filled with water, and lime, which is obtained from cockle shells, they are, at length, placed. With the view, however, of their being reboiled, they are, from this trough, in due time, removed, and cast, once more, into the copper caldron.

To them, a quantity of sugar—that is a picul of sugar to each picul of ginger—with which, for the purpose of purifying it, the white of eggs has been boiled, is, now, added. The shoots of ginger, having been, a second time, well boiled, are, when cold, placed in small porcelain jars, and exposed for sale.

Taking our departure from Chyloong's preserved ginger store, we crossed the bridge called 三度橋 Saam-Too-K'iu, and proceeded by the street named 鰲洲外街 Ngow-Chow-Ngoi, to the square in which stands the 金花廟 Kum-Fa-Miu, or temple in honour of the goddess Kum-Fa.

Before, however, we entered the temple in question, we visited two tea factories, which occupy a portion of the same square. The tea factories, to which we refer, are, respectively, named 祥和茶棧 Chaong-wo, and 德泰茶棧 Tak-Tai. They adjoin each other, and are approached by a narrow passage, which conducts from the square in which they stand. On entering the first of these tea factories, we saw, in one of the few apartments which it contains, a number of women and girls, each of whom, with both hands, and in the most dexterous manner,

was picking stems and bad leaves from a certain quantity of tea contained on a circular rattan tray, which was made to rest upon her lap. The tea, when it had undergone this necessary process, was, we observed, still further cleansed by being passed through sieves. Neither was this last mentioned process of cleansing deemed sufficient. This will appear when we state that to a winnowing machine, similar in all respects, to the implement which, by English farmers, is used for the purpose of winnowing grain, a recourse was, in the next instance, had. By the use of this machine, the light and useless leaves are, it appears, separated from those, which are heavy and good. This winnowing process is more frequently repeated in the case of tea leaves, which are pronounced to be of a first rate quality, than it is in the case of those, which are declared to be of an inferior description.

Our attention was, now, directed to a number of charcoal fires over which tea leaves that had already passed through the various processes, to which we have just referred, were being baked. This process of baking tea leaves is effected by placing a basket frame, which is wide and open at each end, but contracted in the centre, over a cast iron pan or grate, which contains hot embers, of charcoal. In the narrow, or contracted part of the basket frame, a sieve is placed, and upon it are arranged the tea leaves, which require to be baked. In order that the leaves on the sieve, may be equally baked,

or heated, it is the duty of one of the labourers to stir them up at frequent intervals.

But what, we ask, does the proprietor of the tea factory intend to do with the orange flowers, which, in such large quantities, are contained in his hong, and which his labourers are, now, so busily engaged in sifting? In reply to this question, we are told that with these orange flowers, which are moist, it is his intention to scent dried tea leaves, and to produce, thereby, a tea which, by Canton merchants, is termed scented orange pekoe. The tea leaves and moist orange flowers are mixed together in the proportion of 40 lbs. of flowers to 100 lbs. of tea. In this mixed state, they are permitted to remain throughout the ensuing twenty-four hours. At the close of this period of time, it is found that to the tea leaves, the orange flowers have imparted more or less of their fragrance. The desired effect having, thus, been produced, the labourers, at once, proceed to sift, by means of sieves, and winnowing machines, the tea leaves from the orange flowers. This labour having been brought to a close, it still further devolves upon the labourers to dry, or bake the tea leaves, which by the orange flowers have, in the manner described, been scented. Now this last named duty they very readily discharge by having immediate recourse to the basket frames, and cast iron pans to which, on the preceding page, we have directed the attention of our readers. But why, it may be asked, is it necessary to

repeat this process of baking? Simply, because the orange flowers, being moist, have not only imparted their fragrance to the tea leaves with which they were previously mixed, but, also, their moisture. Let us not forget to state that other flowers are, also, by the Chinese, not unfrequently used to impart a fragrance to tea leaves. The flowers in question are, by the late Mr. Fortune, in one of his works on China, enumerated as follows:—

1 Rose, scented (Tsing-Moi-Qui-Hwa)
1 or 2 Plum, double (Moi-Hwa)
2 Jasminum Sambac (Mo-Le-Hwa)
2 or 3 Jasminum paniculatum (Sieu-Hing-Hwa)
4 Aglaia odorata (Lan-Hwa, or Yu-Chu-Lan)
5 Olea fragrans (Kwei-Hwa)
6 Orange (Chang-Hwa)
7 Gardenia florida (Pak-Sema-Hwa).

"These different flowers," however, "when used for scenting tea leaves, are not all used in the same proportions."

To the method, which is observed in making scented capers, our attention was next directed. The tea leaves, which, for this purpose, are employed, are grown upon an extensive range of hills, which we have frequently visited, and which are situated in the district or county of Hok-Shan. This county is one of the fourteen divisions, which form the prefecture of Kwang-Chow, or Canton.

The tea leaves having, in the first instance, been well sifted, dried, and fired according

to the methods which we have, already, described, are, in the second instance, forwarded, when sufficient in point of quantity, to the city of Canton, where by an observance of the following rules, they are made into "capers:"—

Seventeen, or eighteen handfuls of tea leaves are placed in each of the drying, or firing pans with which the tea factory is furnished, and underneath each of which, fires, necessary for the operation, have just been kindled. These drying or firing pans, which, at a first glance, resemble a range of caldrons, are placed in rows, and are firmly set in bricks and mortar. The tea leaves in these pans having been moistened with water, are, now, stirred up by the hands of the many labourers with which each tea factory at Canton is, as an almost invariable rule, supplied. The tea leaves having, by this firing process, become soft and pliable, are immediately put into small coarse cloth bags, each of which, when filled, and tightly closed, has the appearance of a large foot ball. These bags, with their contents, are then arranged on the floor of one of the largest rooms, which the tea factory contains, and are, by the feet of the labourers, moved to and fro. That is, each labourer stands on the bag of tea leaves assigned to him, and, with his feet, moves it about as if it were a globe. Each workman in order to discharge this duty without incurring the risk of a fall, either clings with his hands to the wall, or grasps firmly a rope, or a long wooden pole. The tea leaves in each bag, assume,

by this process, the form of pellets, or capers. The coarse tea leaves, which by the sifting and winnowing processes, were separated from the fine leaves, are not regarded as useless. The contrary, indeed, is the case, for they, also, are, in turn, converted into capers. Thus, for example, the leaves in question, having been well fired, are put into wooden troughs, and, then, by means of choppers, which, in shape, resemble large spuds with long handles, are literally chopped into several small pieces. These particles of tea leaves, are then, according to the processes, which we have already described, made into a tea, which, by the trade, is termed caper. Let it, also, be observed that a very inferior kind of scented caper is made by mixing tea dust with congee water, and, then, sifting it in order to impart to it the form or appearance of pellets. Teas, however, of this last named description, are not made in the factories, or hongs, which we visited. Scented capers are, if we mistake not, exported to the United Kingdom of Great Britain and Ireland.

But in these tea factories, or hongs, we learned that not only are scented orange pekoes and capers made, but, also, green teas. The plant of which these green teas are made, is the Thea Bohea. The leaves, when plucked from the plant in question, are, with a view to their being dried, spread on trays, and, then, exposed to the sun. This preliminary step having been duly observed, they are, in the next

instance, placed, for a few minutes only, in cast iron drying, or firing pans, which, by fires of wood, have, previously, been rendered hot. On their removal from the drying, or firing pans, they are, by the labourers, well pressed and rubbed together, in order that the sap, which they still contain, may, at once, exude. This process having, also, been brought to a close, they are, again, cast into the drying, or firing pans, and in which, for the space of two hours, they are allowed to remain. Throughout the whole of this period, they are, almost unceasingly, stirred up by the labourers, who, in the discharge of this duty, use either the right or left hand. They are, then, cleansed by the usual methods of picking, sieving, and winnowing. In the manipulation of green teas, it is essential that much care and attention be given to the separation of leaves, which differ in size and shape. This process is carried to an extent, which varies according to the wishes, or views of the respective owners of the leaves. All leaves which are small, and, in form, resemble pellets, comprise what is termed gunpowder, while those, which are of a large size, and, in form, resemble gunpowder, are called imperial. Leaves, which are small, and, in shape, wiry and twisted, are called young hyson, while those, which are of a large size, yet similar in form to young hyson, are called hyson. Again, leaves which are large, and coarse, and, in shape, irregular, are called twankay, while those which are thin, skinny,

and broken are designated skin, or hyson skin. To the leaves last mentioned, the term hyson twankay is, also, occasionally, applied. Now these tea leaves, when they have been separated and classed under their respective names, are, again, fired, namely, gunpowder, for twelve or fourteen hours; imperial, for eight hours; young-hyson, for eight hours; and twankays and skins, for three hours. When these various kinds of tea leaves have been half fired, small quantities of powdered gypsum, Prussian blue, and turmerique are mixed with them. With the tea leaves in question, Prussian blue and turmerique are, of course, mixed for the purpose of imparting to them, a green colour.

Having inspected these tea factories, we, next, entered the adjoining temple which, as we have already observed, is known as the 金花廟 Kum-Fa-Miu. The roofs of this temple are covered with green earthenware tiles, and the ridge beams are not only covered with tiles of the same material and colour, but are, at the same time, adorned with a vast number of small porcelain figures. But of the goddess—the tutelary deity of women and children—in honour of whom this temple stands, let us, in the first instance, say a few words. She was a native, then, of the city of Canton, and was a member of the Kum family.

When a girl of tender years, she, according to her biographer, was, to all temples which were in the immediate neighbourhood of her father's

house, a regular and constant visitor. To the various idols, which, in these temples were contained, she poured out her heart in prayer, and earnestly sought at their hands, that protecting care and mercy of which she, daily, found herself to stand in need. To marriage, she was, on principle, much opposed. Indeed, she entertained an idea, that to the service of the gods rather than to the things of the world, it was the duty of women to devote themselves. It is also, said, that with the spirits of the departed dead, she had the power of communing. At length, becoming tired of the world, she, by drowning, committed suicide. For the recovery of her body from the waters, beneath the surface of which it had sunk to rise no more alive, a most diligent, but unsuccessful search was made. In due course of time, however, it rose to the surface of the waters. It was, in the first instance, seen by a person named Chan-Kwong, who was one of the elders of the ward, or district in which from the hour of her birth to the day of her death, she had resided. Chan-Kwong, at once, gave orders not only for the prompt removal of the corpse from the waters, but, at the same time, for its immediate interment. No sooner, it is said, had the body been recovered from the deep, than the air, all around, became impregnated with perfumes of the most sweet smelling nature. When the body had been placed in a coffin, which Chan-Kwong, had prepared for it, a sandal wood statue, or idol of Kum-Fa, rose, apparently,

from the depth of the river, in which, she had drowned herself, and remained stationary on its surface. This circumstance was, of course, regarded as one of a very extraordinary nature. The idol, on being taken out of the river, was most carefully preserved in order that, for its reception, a temple might, ere long, be erected. A shrine, for this purpose, was, accordingly, built in the Sin-oo street of the old city of Canton, and above the altar thereof the sandal wood idol, to which we have already referred, was, with becoming ceremonies, placed. This temple, which is still standing, fell, in consequence of neglect, and the effects of time, into a state of ruin. It was, however, eventually rebuilt by a general officer named Chan-Kung, and who, for some time, was in command of the troops, by which the city of Canton was, then, garrisoned. On the completion of this work of restoration by Chan-Kung, the additional titles of Kum-Fa-Pow-Chu-Wye-Fok-Fu-Yan, were, to this goddess, given. During the reign, however, of the emperor Kiáh-tsing, who, as eleventh sovereign of the Ming dynasty, ascended the throne of China A.D. 1522, and died after a reign of forty-five years, a literary chancellor of the province of Kwang-tung, who was named G'ni, and who was, evidently, an iconoclast, deliberately destroyed, by fire, the sandal wood idol of the goddess. On the removal of this learned image breaker to another sphere of duty, a clay figure of the goddess was placed in the

temple, and in which, to this day, it remains.

The principal temple, however, in honour of this goddess, is the one which stands in the Honam suburbs of the city of Canton, and which, on the occasion of our sojourn in the city in question, we had the pleasure to visit.

Kum-Fa, who flourished during the reign of Ching-hwa, who, as eighth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1465, and died after a reign of twenty-three years, is, as we have already intimated, by women and children, worshipped. The votaries, however, who, more generally, frequent the courts of her temple, are wives, who have a desire to become, under her auspices, joyful mothers of sons.

In the principal hall of this temple, there is erected a large, or high altar, and above which a gilded idol of the goddess is placed. In this same hall, there are two small altars, and above each of which, ten gilded idols are arranged. These idols represent women, who, when in the flesh, were renowned as nursing mothers, and who, now, are regarded as the attendants, or ministering spirits of this goddess. Of the attendants, or ministering spirits in question, the first is named 'Ng'-Shee-Pu-Tow-Fu-Yan. She is considered to be the guardian, in particular, of children, who are suffering from small-pox. The second is named Chaong-Shee-Sau-Sai-Fu-Yan. She is supposed to preside over the ablutions of infants. The third is named

Lou-Shee-Kow-Sik-Fu-Yan. She superintends, it is believed, the feeding of new born babes, and more matured infants. The fourth is named Chow-Shee-Pak-Fa-Fu-Yan. She is regarded as the especial patroness, or guardian of male infants. The fifth is named Tang-Shee-Yaong-Yuk-Fu-Yan. She is supposed to give attention to the careful preparation of food for infants. The sixth is named Chow-She-Huet-Yan-Fu-Yan. She is esteemed as the especial guardian of all women, who are labouring in child. The seventh is named Li-Shee-Chune-Fa-Fu-Yan. It is in her power to bestow upon women who have conceived, in answer to their prayers, male or female children. The eighth is named Chay-A-Shee-Sung-Tchu-Fu-Yan. She is invested with the power of blessing women with male offspring. The ninth is named Chuk-Shee-Tai-Sui-Fu-Yan. It is her prerogative to make children merry and joyful. The tenth is named 'Ng'-Shee-Chin-Fa-Fu-Yan. It is her duty to superintend, when a child is born, the cutting of the navel string. The eleventh is named Chaong-Shee-Sung-Fa-Fu-Yan. To her the power of causing women to conceive, is supposed to belong. The twelfth is named Wong-Shee-Su-Su-Ku-Po. It is her privilege to make children smile. The thirteenth is named Man-Shee-Yu-Pu-Fu-Yan. It is her duty to exercise a watchfulness over infants, until they are able to walk. The fourteenth is named Wong-Shee-Kow-Hang-Fu-Yan. It is her vocation to teach infants how to walk. The fif-

teenth is named Laong-Shee-Kow-Yam-Fu-Yan. It is her calling to teach infants how to suck. The sixteenth is named Chan-Shee-Po-Toi-Fu-Yan. She is especially set apart to watch over babes, when they are, as yet, in the wombs of their respective mothers. The seventeenth is named Su-Shee-Yaong-Yan-Fu-Yan. Upon her it devolves to see that the bodies of infants are, immediately before birth, free from sores, or ulcers. The eighteenth is named Yeep-Shee-Hung-Fa-Fu-Yan. As the patroness of female infants, she is especially regarded. The nineteenth is named Lam-Shee-Li-Fa-Fu-Yan. To impart strength to infants, is the duty, which, more particularly, demands her attention. And the twentieth is named Fo-Shee-Fa-Fu-Yan.

From the walls and rafters of this temple a few votive tablets are suspended. On the tablets, in question, characters are recorded, which express the gratitude of certain votaries, who vainly suppose that, by the goddess Kum-Fa, they have, in answer to prayer, been blessed with offspring. Of these tablets, there is one, in particular, which commands the attention of the Chinese. Upon it are written four characters 乞兒到手 Hat-i-To-Shau of which, the purport is very much as follows:—Before we were childess, but now, in our arms, we carry a son. This votive tablet was suspended in the temple by a husband and his wife, who were, for many years, childless, and in comparative poverty, and who were, respectively, named Tong-

Su-Ping, and Tong-Yune-Lam-Shee. The son, who was given to them, became very wealthy and the founder of a large and influential family. The date, which the tablet bears, is the eleventh year of the reign of Yung-Ching, that is the year of grace 1734. It was, first, repaired during the reign of Kiaking, who, from A.D. 1796 to A.D. 1821, ruled over China, and, again, during the reign of Taukwang, who from A.D. 1821 to A.D. 1850, swayed the sceptre over these vast realms. In the sixth year of the reign of the present sovereign, that is A.D. 1867, this votive tablet was once more restored.

In this temple, there is an upper room, which is especially set apart as the bed chamber of the goddess. It contains a bedstead and coverlets, a table and chairs, and a toilet service and a dressing case, all of which articles are, of course, regarded as the rightful property of the deity. In this same bed chamber, which is one of no ordinary sacredness, there is, also, a small idol of the divinity. To this room, therefore, women not unfrequently resort, and to the senseless image, which it contains, render homage. This goddess is regarded by the Chinese in the same light as was the Venus Genitrix by the ancient Romans. Her natal anniversary is celebrated with great rejoicings on the seventeenth day of the fourth month of each succeeding year. On the occasion in question, and at a very early hour of the day, many richly dressed Chinese ladies, and women, also, of an inferior rank, resort to this shrine, and to one,

whom they regard as their tutelary goddess, present eucharistical offerings, and address prayer and praise. As we were in the act of leaving this temple, our attention was directed to the bell thereof. On its side, there is an inscription, and of which, the following is the purport. In the second year of the reign of Taukwang, that is A.D. 1822, this bell was, by two ladies, who were, respectively, named 'Ng'-Chan-Shee and 'Ng'-Lou-Shee, presented to this temple. In weight it exceeds two hundred catties, and was cast at the Man-Man bell foundry, Fatshan. After an inspection of this temple, we returned to Shamien, and thus was brought to a close our first walk.

CHAPTER FOURTH.

OUR SECOND WALK.

The street called Hing-Lung-Tai-Kai.—Cotton Stores.—Hardware Stores.—Poulterer's Shops.—Egg Market.—Fortune Tellers.—Temple in Honour of Pak-Tai or Great God of the North.—Betel Nut Market.—Rope Walks.—Dye Works.—Flour Mill.—Tobacco Manufactory.—Grass Cloth Shop.—Embroidered clothes shop.—Undertaker's street.—Plumbers.—Wood Carvers.—Cat and Dog Restaurant.—Opium Divans.—Chinese Dispensary.—Club-House.—Residence of the Lee Family.—Beggars' Square.—Green Tea Merchants' Guild.—Buddhist Nunnery.—Lacqueredware Factory.—Flowery Forest Monastery.—Hall of the Five Hundred Disciples of Buddha. Glass Blowing. —Lapidaries.—Longevity Monastery, or Temple of Longevity.—Garden and Rockery.—Gold Fish Garden.—Silk Weavers.—Tumulus.—Makers of Incense Sticks.—A second Gold Fish Garden.—Mother of Pearl Carvers.—More Glass Blowers.—A Pawn Shop.—Bird's Nest Soup Stores.—&c., &c., &c.

HAVING, then, visited the various places of interest of which the suburban district of Honam, can boast, we, on the following morning, entered the western suburb of the city of Canton by the street, which is named 興隆大街 Hing-Lung-Tai. On entering the street in question, we observed stores on our right hand and on our left, and in each of which, for sale by wholesale, and retail, were several bales of Bombay cotton. Our attention, as we proceeded further along this street, was directed to several stores in which hardware goods from England, were being offered for sale.

In one shop, 合義 Hop-Yee by name, we found three or four men, who were busily employed in preparing pork fat. In a cistern containing spring water, the fat of hogs was being washed, and in caldrons or pans, large pieces of fat, which had, already, undergone the process of washing, were being boiled down. In an adjoining room, there were several earthenware vessels, each of which was filled to the brim with lard, and which, to a travelling trader, the proprietor of the establishment, was in the very act of selling. Of pork fat there is in China, a great consumption.

As we advanced still further along this same street, we reached the poulterer's shops for which, apparently, it is more particularly, famous, and in which are sold not only live ducks, geese, fowls, pigeons, partridges, quails, teals, divers, and wild ducks, but, at the same time, storks, owls, tortoises, lizards, and salted, or preserved rats. To their respective perches, the storks were bound by cords. With the view, too, as we supposed, of causing them not to take fright, or to flutter with their wings, as people passed by, their eyelids were sewn together. Of the presence of people, they were, in consequence, not conscious. We may, here, observe that a similar act of cruelty is practised upon partridges, which, for sale, are exposed in the bazaars of the town of Hoi-How, in the island of Hainan. Storks, owls, and lizards are, respectively, eaten by Chinese invalids, when in a

state of convalescence, with a view to their quickly regaining the strength of which, by sickness, they have been deprived. Tortoises are eaten by persons, who are suffering from running sores and ulcers, while the flesh of rats forms a dish for all, who, for such food, have a relish. Men and women, however, who suffer either from baldness, or deafness, do, frequently, partake of such food, on the vain supposition that, in the one case, it restores the hair to its natural growth, and, in the other, quickens the sense of hearing.

Entering the 溶光街 Yung-Kwong street, we found ourselves in the egg market. In the 永泰 Wing-Tai egg store, which we were induced to visit, the assistants were, in an inner appartment, busily engaged in examining a large number of fresh eggs, which, that morning, had been brought from the country. In order to ascertain whether or not the shells of these eggs were at all broken, each of the assistants engaged in this work, received, at one time, two eggs into his right hand, and two into his left, and, then, with arms outstretched, and in a well practised manner, slightly knocked one egg against the other. In the various stores, which constitute this egg market, fresh and preserved eggs are, alike, exposed for sale. It is not customary for the Chinese to eat parboiled eggs. Hard boiled eggs, however, they, occasionally, eat. Again, at the birth of children, and at the celebration of natal-anniversaries it is

their invariable custom to eat eggs, which are dyed, and, therefore, hard boiled. Of preserved eggs, they are especially fond, and to gratify their taste, in this respect, large quantities of ducks' eggs are, annually, preserved. To our readers, a description of the methods by which the Chinese preserve eggs, may, probably, prove interesting. We shall, endeavour, therefore, in the following sentences, to describe, briefly, the rules, which, for this purpose, they follow. In the first instance, then, let it be observed that a vegetable, together with the leaves of a bamboo, or fir, or cedar tree, is, in a few pints of water, well boiled. The ingredients in question fail not, of course, to impart to the water, an aromatic flavour. With this fragrant water, when luke warm, the eggs, which it is the intention of the proprietor of the egg store, to preserve, are carefully washed. In the vessel, which contains this aromatic water, they are, eventually, deposited, and, therein, for a few hours, at least, allowed to remain. If the eggs to be preserved, equal, in point of number, one hundred, a paste, consisting of ten taels of salt, five taels of the powdered ashes of firewood, one catty of lime, and several pints of aromatic water, is made to receive them. This paste is then placed either in a tub, or a coarse earthenware jar, and in it, the eggs, one and all, are immediately embedded. In this mixture, they are, during the three days ensuing, suffered to remain. At the expiration, however, of this period they are, for a time, re-

moved, in order that the preservative paste, or mixture, in which they were contained, may, by the hands of labourers, be well stirred. This process having been accomplished, they are, in their bed of paste, once more, deposited. At the end of the three days following, the process, which we have just described, is again repeated. Yea, and, again, is it observed at the end of the three days next ensuing. The tub, or earthenware jar is, now, hermetically sealed, and, in this state, it is carefully kept, until thirty days have elapsed. It is at the close of this period of time, opened, and the eggs, which it contains, are found to be well preserved, and, therefore, wholesome as food for human beings.

But let us, now, proceed to observe that it is, also, usual for the Chinese to preserve eggs by an observance of the following methods. Four taels weight of Bohea tea leaves having, in spring water, been well boiled, the water in question is drawn off, and, then, mixed with as much lime as three ordinary sized basins can contain, and with as many powdered ashes of fire wood as seven ordinary sized basins can hold. Salt equalling in weight, ten taels, is, also, added. The ingredients in question having been well mixed together so as to form a paste, each of the eggs, which it is the intention of the dealer in eggs to preserve, is, with that paste, thickly coated, or besmeared. This task having been accomplished, the eggs are deposited in tubs, or jars, containing the ashes of fire wood. The object of

these ashes, is of course, to prevent adhesion on the part of the paste besmeared eggs. These eggs, having been allowed to remain during a period of forty days in hermetically sealed tubs, are removed therefrom, in a high state of preservation. As the ashes of fire wood are, for the purposes which we have already enumerated, in great requisition, Chinese cooks, as a matter of course, gather them together, and, to the preservers of eggs, sell them at the rate of eight cash per catty. Both men and women are employed in coating or besmearing eggs with the mixture, to which, in a former sentence, we have referred. With the view of protecting their hands from the destructive effects of the lime, which of the mixture in question, is one of the principal ingredients, they wear gloves. We ought, also, to state in continuation of this subject, that eggs are, by the Chinese, occasionally, preserved by being deposited in tubs or jars containing, in some instances, a mixture of red clay and salt water, and in others, a mixture of soot, or the ashes of rice straw, and salt water. Eggs, which are preserved according to either of the foregoing recipes, are termed salted eggs, and, as wholesome food for sick persons, they are highly esteemed. The street in which eggs are preserved is called 麥欄街 Mak-Laan-Kai. To the egg market, it is in very close proximity.

From the egg market, we now proceeded by the street called 溶光直街 Yung-Kwong-

Chik-Kai, to the 北帝廟 Pak-Tai-Miu, or temple in honour of the great Northern Deity, or God of the North. As we drew near to the gates of this temple, our attention was directed to two fortune tellers, each of whom was sitting at a table, and instructing, on the receipt of small fees, credulous persons, with regard to to the nature of events, which the womb of futurity had in store for them. Before each of these diviners a small writing table was placed, and upon which, by means of a Chinese pen and Indian ink, each, in predicting the events of the future, made his calculations. These writing tables failed not to remind us of the writing tables to which, in the holy Scriptures, a reference is made. For though many of the ancients were accustomed to write on small pine tables covered with wax, yet not a few used tables, which were made either of lead, or of wood covered with zinc. These men, however, are not merely fortune tellers. They are, also, scribes. That is, for all illiterate persons, they, on receipt of a few cash, write letters. As public interpreters, they may be, also, regarded, inasmuch as it is by them, that the oracular information, which illiterate votaries receive from the idols, is unravelled and made plain. The manner in which these men tell fortunes, is well described by Archdeacon Cobbold in his work entitled "Pictures of the Chinese." The Venerable Archdeacon observes that "a number of important and significant words are first selected; each of these is then written upon a

separate slip of thin card board, which is made up into a roll, like those very tiny scrolls of parchment, inscribed with a verse of Scripture, which are used at the present day by the Jews in their phylacteries. These slips of card-board, amounting altogether to several hundreds, are shaken together in a box; and the consulting party—moved, perhaps, with solicitude to know the result of an intended expedition, or a coming engagement in business,—repairing to the fortune teller, who is always to be found at some convenient corner of a street, puts in his hand and draws from the box one of these scrolls of paper. The mysteries of the art are now displayed; the fortune teller, writing the significant word on a white board which he keeps at his side, begins to discover its root and derivation, shows its component parts, explains where its emphasis lies, what its particular force is in composition, and then deduces from its meaning and structure some particulars, which he applies to the especial case of the consulter. No language, perhaps, possesses such facilities for diviners and their art as the Chinese; and the words selected are easily made to evolve, under the manipulation of a skilful artist, some mystical meaning of oracular indefiniteness. Some faint notion of this method of divination may be gathered from remarking the change of meaning which, in our own and other languages, arises from the transposition of the letters forming a name or sentence. For instance, the

name Horatio Nelson becomes, by a happy alliteration, *Honor est a nilo.* Again, Vernon becomes Renown, and Waller, Laurel. Or in the remarkable instance of Pilate's question, *Quid est veritas,* which by transposition gives *Est vir qui adest.*"

Upon entering the temple in honour of Pak-Tai, we saw, seated in a recess at the end thereof, an idol of this popular heathen deity. Of this god, it now behoves us to say a few words. By Chinese records, then, we are informed that Pak-Tai was a chief, or supreme director of this world. He, during the reign of Tien-hwang, the celestial sovereign, and who, of the "three august sovereigns," is regarded as the first, appeared on earth in the likeness of man. The name by which he was then distinguished, was that of Tai-Chee-Chan-Yan. He, again, in the form of a man, visited this lower world, during the reign of Ti-hwang, the terrestrial sovereign, and who of the "three august sovereigns," ranks as the second. The name by which he was then designated was that of Tai-Yune-Yan. He, again, visited this sublunary scene, during the reign of Jin-hwang, the human sovereign, and who, of the "three august sovereigns," is considered the third. The name by which he was, then, known, was that of Tai-Tchee-Chik-Yan. During the reign of Hwang-ti, the third in succession of the "five sovereigns," and who according to Chinese chronicles, ascended the throne of China B.C. 2697 years, Pak-Tai is said to have received into his heart, the spirit of the sun.

He, then, visited the ancient nation of Tsing-Lok-Kwok, where Shien-Shing, the queen of that nation, was, on coming into his presence, by the spirit of the sun overshadowed, and, in consequence, conceived. At the end of the fourteenth month following her conception, she, it is said, gave birth to an avatar, or incarnation of Pak-Tai. This incarnation of Pak-Tai was born into the world, in a supernatural, rather than in a natural manner. That is an incision was made under the left ribs of his mother, and through it, into the world, he passed from the womb. At the time of his birth, a cloud of rich and variegated colours overshadowed, it is said, the whole nation; and it is, further, stated that the air was, suddenly, impregnated with the most sweet smelling odours. From the earth, also, rare and precious stones, as if to mark the occurrence of a great and important event, spontaneously came forth. Shortly after his birth, he not only gave proof of the strength of his intellect, but, also, of the purity of his soul. His general deportment, too, was in itself evidence sufficient to shew that he was, in truth, no ordinary person. At the age of seven years, he was well versed in various branches of literature. As he advanced in years, he expressed a desire to retire into seclusion for the purpose of qualifying himself to serve the gods, and to promote the happiness of men. So resolutely was his mind set on this purpose, that from it, his parents, after repeated endeavours, most

signally failed to turn him. When, therefore, he had attained the age of fifteen years, he left his home, and became a wanderer on the mountains in the hope and expectation of meeting there, either genii, or messengers angelic. In hopes and expectations of this nature, he was not disappointed, for, in due time, he met, amidst the wilds and solitudes of the mountain, a heavenly visitant, or teacher named Yuk-Tsing-Shing-Tsu, and by whom he was at once instructed in tenets and doctrines of a sacred nature. On the completion of his studies, he was directed by his teacher to proceed to a high mountain called Tai-wo-shan, which is situated in the eastern ocean, and is, on each side, surrounded by waters extending over fifty thousand li. He was, at the same time, informed by this angelic being that, on his arrival at the mountain in question, he was to take up his abode in a red cavern, and there to remain, in the further pursuit of study, during a period of five hundred years. He was, also, commanded to have, at all times, his hair dishevelled, and his feet naked. A strict observance of these commands, so said the heavenly messenger, would, in due course of time, qualify him to fill the office of chief minister of the gods. These instructions were, by him, most rigidly observed, and, in consequence, he became fully prepared to occupy the post of distinction to which, by the celestial visitant, his attention, so many centuries before, had been directed. At an early hour on the day of his

ascension to heaven, the sky is said to have presented a most brilliant appearance, and from it, there fell to the earth, several most beautiful and fragrant flowers—flowers, in a word, of a heavenly growth. The air, also, throughout a space of three hundred li, resounded with the notes of musical instruments. At this period, that is at the time of his ascension, Pak-Tai is said to have equalled, in point of stature, nine Chinese cubits. His face, it is stated, was round, and, in appearance, resembled the full moon; his eyebrows, in shape, resembled wriggling dragons; his eyes were like those of the phœnix; and his skin and flesh were, in point of cleanliness and purity, like unto crystal. He wore, too, a jade stone hat, and his body was covered with loose flowing robes of silk. Then, standing on the summit of the mountain, amidst the wilds of which he had so long resided, and looking towards heaven, his hands being in the attitude of prayer, a host of angels suddenly came down from above, to minister unto him. These heavenly messengers brought him, at the same time, long robes of silk, and on which, in gold, representations of dragons were embroidered. They, also, presented him with red shoes, flying swords, and a chariot of nine different colours. A number of beautiful women, too, each of whom was riding on a horse, descended into his presence from heaven. By these fair creatures, he was presented with a despatch, the purport of which was to inform him that, to the important

office of chief minister of heaven, he had been, by the gods, most graciously appointed. To him, at the same time, they gave a black banner, on which, in white, was a representation of seven stars. The device in question is an emblem, or representation of the seven northern mansions of the moon, and which mansions are, by the Chinese, to this day, regarded as the celestial residence of Pak-Tai. Let it be further noticed that a black flag, bearing the device to which we have this moment referred, is, invariably, hoisted on all gala days, in front of each temple, which stands in honour of this deity. They, then, directed him to attire himself in the silk robes, which, by the angels, had been brought to him from heaven. And, here, we may digress to observe that, on the third day of the third month of each succeeding year, the idol of Pak-Tai is, by the gentry of the ward in which the temple stands, presented with new robes, which, in point of texture, colour, and design, are supposed to resemble those to which, in a foregoing sentence, a reference has been made. The ceremony of robing this idol, we, in the year 1867, had an opportunity of witnessing. The ceremony in question took place at midnight, and, whilst it was being performed, several of the gentry of the district in which the temple stands, and each attired in his robes of state, knelt in, apparently, profound adoration before the altar. At intervals, throughout the time, in which the idol was being robed, the bell and drum of the

temple were, respectively, rung and beaten. Behind the gentry, who, as we have just stated, were in a kneeling posture, there stood on the one side, in mute silence, seven, or nine priests of the sect of Tau, and on the other, as many priests of the sect of Buddha. When the process of robing the idol had been brought to a close, the gentry, previous to rising from their knees, performed the kow-tow, and the assembled priests of the sects, which we have just named, began to chant peons of praise. But of this digression, enough.

Seated, then, in the chariot of nine different colours, and accompanied by the angelic host, and fair women to whom we have, already, referred, our hero, having assumed the name of Pak-Tai, ascended to heaven. This event took place, it is said, on the ninth day of the ninth month of the fifty seventh year of the reign of Hwang-ti, that is B.C. 2754 years.

After this, the earth, that is during the reign of Yau, B.C. 2357, was, according to Chinese annals, destroyed by a deluge. When the waters thereof had abated, Pak-Tai descended to the earth for the purpose of imparting to men that knowledge of agriculture, and of the various arts and sciences, which, owing to the flood, had been lost. During the Shang dynasty—a royal house this which swayed the sceptre over China from B.C. 1766 to B.C. 1122—the people, says a native historian, had become depraved and wicked to a great degree. This sad circumstance,

however, was not one of astonishment, inasmuch as the sovereigns themselves, and the civil and military officers, who exercised authority under them, were, one and all, men of the most abandoned character. During the reign of the emperor Chau-sin, who, as the twenty-eighth, and last sovereign of the Shang dynasty, ascended the throne of China, B.C. 1154, so corrupt, in the sight of the gods, had the whole land become as to arouse greatly the anger and indignation of those august and holy beings. They, therefore, commissioned Pak-Tai to destroy the wicked, and especially to overcome the evil spirits by whose satanic influence men had been led astray, and to purify once more the whole earth. The first measure which Pak-Tai adopted, was to dethrone the reigning house of Shang, and to establish in its place the dynasty of Chau.

Clad in black armour, he, in the next instance, waged war against the devils and imps for having exerted over the minds of men, an influence so evil and corrupt. On the occasion of this contest, the devils and their legions are said to have been assisted by a turtle and a snake, each of which was of great size, and prodigious strength. Pak-Tai, however, easily prevailed against his enemies. The snake and turtle he, also, rendered powerless, by placing upon the one his right foot, and upon the other his left. Thus, in consequence, dragons, snakes, turtles, tortoises, and water, are now regarded as being subservient to Pak-Tai. The

turtle and snake, with the view of rendering them harmless in future, he cast into a large cave called Fung-Too. He, therefore, having, thus, brought to a successful issue, the work, which, by the gods, had been allotted to him, despatched a messenger to those celestial beings, in order that of facts so important, they might, without loss of time, be fully informed. As a reward for the services, which he had rendered, the additional title of Yuk-Hu-Sze-Saong-Yune-Tin-Shang-Tai was conferred upon him. Upon his reputed father, also, at this period, was conferred the title of Tsing-Lok-Tien-Kwan, and upon his reputed mother, that of Shien-Shing-Tai-How. Pak-Tai is said to have received additional honours at the hands of Káu-tsú, who, B.C. 202 years, founded the dynasty of Han. In the rebellion, which terminated in the annihilation of the after Tsin dynasty, and the establishment of that of Han, Káu-tsú took a most prominent part, and labouring under an impression that the success, which, throughout, had attended the revolutionary movement, was in a great measure, to be attributed to the supreme direction of Pak-Tai, he resolved to bestow upon him, still greater honours. Again, upon this same deity, the title of Tai-Yute was, in the year of grace 25, conferred by Kwáng-wú, who, in that very year, as first sovereign of the Eastern Han dynasty, ascended the throne of China. The last mentioned emperor is said to have marched against, and to have overrun the southern province of Kwang-

Tung. With the view of rendering his army invincible, and, therefore, successful, he ordered that before it should be borne a banner on which the name of Tai-Yute, or Pak-Tai was inscribed. Pak-Tai attained further honours about four hundred and seventy years ago at the hands of the emperor Tai-tsung. This personage, who was third sovereign of the Ming dynasty, and who, in the year of our Lord 1403, wrested from his nephew, the sceptre of regal power, was regarded as an avatar, or incarnation of Pak-Tai, or sombre heaven. This supposition arose from the fact that, in several of the battles which were attendant upon his usurpation of the throne, Tai-tsung escaped defeat in consequence of storms of sand, which through the merciful interposition of Pak-Tai, suddenly arose, and darkened the whole heavens. During the reign of Tai-tsung or Yung-loh, as he is sometimes called, the great majority of the temples which now stand in honour of Pak-Tai, were erected. At that period, however, Pak-Tai was more universally known as Chin-Woo, or Un-Woo, a name this, which was applied to the seven northern mansions of the moon, and which mansions, as we have elsewhere stated, form his celestial residence. The titles by which he is, now, generally known, are Chin-Woo, or sombre heaven, and, Shang-Te of the north pole, keeping the heavens in order. Gilded boards bearing in black letters the various titles, which have been conferred upon him, are arranged in

order, on each side of the porch of this temple.

For the purpose of obtaining oracular information at the hands of this deity, persons, daily, resort to one or other of the many temples, which, to his service, are dedicated. The method, which, on such occasions, is, by these votaries, adopted may be described as follows:—It is the duty, then, of each votary to ascertain, in the first instance, whether, or not, the deity will be graciously pleased to grant him a hearing. This he accomplishes by kneeling before the altar, and, whilst in that posture, casting upon the ground two small pieces of wood—bamboo—with which, from the altar, he has previously provided himself. Each of these pieces of wood, resembles, in form, the half of a ram's horn. Should, then, the concave, or convex side of these pieces of wood after falling upon the floor, be uppermost, it is understood by the votary, that the deity refuses to hear him. Importunity, however, is, generally a characteristic feature of the Chinese votary. He, therefore, hoping to prevail upon the deity to relent, throws, once more, the pieces of wood on the ground, and, in short, continues to do so, until he succeed in placing one of them with its concave, and the other with its convex surface, uppermost. This he regards as an assent on the part of the deity to hear his prayer. He, then, still kneeling, states to the deity, in a low muttering tone of voice, the object which he has in view in thus coming before him. And, with the view of obtaining a reply from the idol, he receives into his hand a box, which is

simply a section of the stem of a bamboo tree, and in which sixty-four "sticks of fate" are contained. The sticks of fate, each of which is about ten inches long, are thin, smooth slips of bamboo. Upon each of them, a Chinese number or figure is written. The votary, that is the person consulting, then shakes the box rapidly, turning its mouth gradually downwards, till one of the slips shows a tendency to separate from the rest, and to leap out. After a minute, or more, the shaking being more and more carefully performed, one of them works its way beyond the others, and falls out; the rest are immediately tossed back, the slip which has fallen to the ground is picked up, and presented to the person in charge of the temple, who, in return, gives the votary a sheet of paper bearing a number precisely similar to that which, on the slip of bamboo, is recorded. This sheet of paper contains three or four sentences of printed matter, and, which, in a word, constitute the reply of the deity to the votary. These sentences are, in their meaning, very vague and ambiguous, and, in consequence, admit of several interpretations. To the votaries, they are, as we have elsewhere stated, not unfrequently explained by fortune-tellers, who, for this purpose, seat themselves either in the porches, or in close proximity to the gates of temples. Let it be observed, once and for all, that this method of obtaining oracular information at the hands of heathen deities, is commonly practised not only in this, but in all Chinese

temples. The votary having received his reply not only renders to the idol, the thanks which are due, but, at the same time, presents to him incense sticks and offerings of paper, or mock money. The paper money is set on fire in order that, by the action of that element, it may be conveyed to the deity for whom, as an eucharistical offering, it is intended. While it is burning, the person in charge of the temple, beats the bell with which the shrine is provided, not only for the purpose of calling the attention of the deity to the offering, which is being presented to him, but, at the same time, to intimidate all evil spirits who may be flitting around, and who may be tempted to appropriate to themselves, the sacrifice in question. On the bell, contained in this temple, there is an inscription by which we are informed that in the fifth year of the reign of the emperor Taukwang, that is in the year of grace 1826, it was presented to the shrine by various members of the mercantile firm, or hong, which is styled Yet-Kee. The inscription further states that the bell was cast at the foundry of one Man-Tak.

We cannot refrain from observing here that the Chinese custom of ringing bells, and beating tom-toms, for the purpose of intimidating evil spirits, or demons, prevailed in Egypt at the very earliest period of that country's history. Thus, for instance, in ancient Egypt a belief prevailed "that at the moment of death good and evil spirits lay in wait for the liberated soul, and fought together for it on its way to

heaven. The wicked demons, according to Durandus, were terrified even unto flight at the sound of bells, and the louder the ringing the more complete was the victory, on the part of the good spirits, over the powers of darkness."

On the pillars by which the roof of the temple is supported, placards are posted. The object of these bills is to inform votaries that, on one side of the temple, men are to worship, and on the other, women.

On the third day of the third month of each recurring year, especial worship, as we have elsewhere stated, is paid to Pak-Tai. Throughout the course of the day in question, and on that, also, which precedes, and again, on that, which follows it, the courts of this temple are literally thronged with worshippers. During the night, too, of each of these days of especial prayer to Pak-Tai, the temple is illuminated by large chandeliers which, in due celebration of this great annual festival, are in numbers, suspended from the rafters by which the roof of the edifice is supported. The gentry who reside in the district, place in the temple, during each of the nights in question, their singing birds, especially larks, in order that these feathered creatures may warble praises in honour of the great Pak-Tai. This the gentry effect by placing over the cages, in which the birds are, respectively, contained, cloth covers. The birds perceiving, of course, through these covers, the brightness which emanates from the many lighted chandeliers,

fancy, we suppose, that the dawning of the day is nigh at hand, and, therefore, commence to sing. The effect produced upon the ear, by the combined notes of these feathered songsters, is, indeed, most pleasing.

The person in charge of the temple stands behind a counter, and has for sale, incense sticks, tapers, and paper money. He, also, not unfrequently, has, for sale, twigs of the cypress tree,—an ever green tree this, which the Chinese regard as one of a most auspicious nature. At the celebration of nuptials, and natal-anniversaries, and, also, on other gala days, all ladies who, in the due celebration of such events, are invited to take a part, with small twigs of this tree, adorn their hair. Youths, also, when entering, for the first time, upon an academical course, wear, for a few days, in their queues, twigs of this ever verdant tree. The twigs of cypress, however, which in this temple are sold, are supposed to be especially propitious. By votaries they are bought and, to their respective homes, taken as emblems of one hundred blessings. Near to the counter there stands a large blue and white porcelain vase, and in which for the service of sick and afflicted persons water, which has been blessed by the idol, is contained. To the invalids, it is sold in small quantities. In the water in question, some of these sufferers boil medicinal herbs or other medicines which, by physicians, have been prescribed for them, while others, use it for the purpose of making tea.

On each side of the altar, above which the idol of Pak-Tai sits in state, there are placed five smaller idols. These images, which represent the ten ministering spirits of Pak-Tai, are, by the votaries who frequent this temple, regarded as so many saints, and to them, as intercessors, prayers and invocations are not unfrequently addressed.

Of the five idols, which stand on the right side of the altar, that of Yune-Tan is considered one of the most important. He was, when in the flesh, a member of the family Chu, and was, by the name of Kung-Ming, well-known unto men. It is said that Yune-Tan, who was a minister of state, repaired, in consequence of the depravity and licentiousness of the emperor Chi-Hwangti,—who, as first sovereign of the after Tsin dynasty, ascended the throne of China, B.C. 246 years,—to a retreat, or refuge on the slopes of a mountain named Chung-nam. This step, however, he took not so much for the purpose of avoiding the misrule of his sovereign as to have an opportunity afforded him of studying the classics of the sect of Tau. In the classics in question, he, in due course of time, became exceedingly well versed, and was, in consequence, appointed by the gods to preside, as second in command, over thunder and lightning. Of the five elements of which the body of this personage was composed, that of water was in excess. It is, in consequence, asserted that his face, beard, and mustaches were, very dark. In his hand, he carried an iron

staff, or sceptre, and, not unfrequently, rode on a tiger. Over mankind, he, now, exercises a presiding watchfulness and direction. Thus to the simple, he imparts wisdom; to the virtuous, happiness; to traders, prosperity; and to all innocent persons, protection from injustice, oppression, and wrong. Further, he directs in their course, the lightning and winds—gives rains and fruitful seasons—stays the progress of epidemics—grants relief to those, who suffer from ague,—and, in a word, at his pleasure, lengthens, or shortens the days of man. To him, also, twenty-eight stars are said to be subservient. The tiger, upon which he occasionally rides, has, it is said, the power of flying with him through space. Moreover, on swift rolling wheels of gold, he is, at intervals, quickly borne through the air. Of the many titles, which have been conferred upon him, on account of the readiness with which, at all times, he in behalf of perishing men, exercises his prerogatives of mercy, that of Ching-Yat-Yune-Yan-Yune-Su, is, perhaps, the most exalted.

Before, however, we take our leave of Yune-Tan, let us not forget to observe that to an image of his tiger, which this temple contains, adoration is, by sick and afflicted persons, paid. With the view of propitiating this beast, and so prevailing upon it to dispel the devils, or imps by which, it is supposed, they are afflicted and tormented, they place upon the nose of the rudely sculptured granite image, by which it is represented, offerings of fat pork. So

numerous, of late, have been these offerings as to have literally covered the nose of the image with, apparently, many thick coatings of grease. The temple-keeper to whom, on a preceding page, we have already referred as having for sale, incense sticks, and other articles, which, by votaries, are required, sells, at the same time, and at prices sufficiently remunerative, slices of fat pork as offerings of a nature well-calculated to appease and propitiate this ferocious tiger of Yune-Tan.

Of the five idols, which occupy a position on the left side of the altar, that of Lue-Kung, or the god of thunder, is, perhaps, the most important. He is represented as having a sharply pointed chin. In his right hand, he holds a hammer, and in his left, a chisel, and with which, he is, of course, supposed to produce both thunder and lightning. To each of his shoulders, a wing is attached. It is by these appendages, that he is supposed to direct his course through the air, *en route* to the near and distant parts of this habitable globe.

On the right side of the shrine, there is erected a small wooden altar, which to the service of the dragon is dedicated. Upon the altar there is placed a small evergreen plant, or shrub, the branches of which are especially regarded as the resting place of the dragon. Entwined around these branches, we have, occasionally, that is in the summer months of the year, when snakes are no longer in a state of coma, seen—as a substitute for the dragon—a small green snake. Snakes of the kind to which we

refer, are, in consequence of their being found on bamboo trees, called by the Chinese Chuukshe, or, "bamboo snakes." On the sides of the flower pot, in which grows the small plant, to which, as the residence of the snake, we have already directed attention, eggs and tea, as offerings, or food for the dragon, are, by votaries, placed. And, here, we may pause to observe that snakes, turtles, tortoises, crabs, lobsters, and all kinds of water reptiles are regarded as dragons in lower degrees of existence. It is, further, supposed that these creatures, by success at the great triennial examinations, which, on their account, are held by the dragon king at his crystal palace, in the vast depths of the mighty ocean, attain the form, size, and position of perfect dragons. Upon the board, which forms the back of the altar in honour of the dragon, an image of a tortoise, and one of a snake, and a representation of a troubled sea are carved in relief.

It is sometimes the case that persons, when accused of theft, resort to this shrine, and touch, as a proof of their innocence, the head of the snake. If the reptile bite them not, they are declared to be innocent of the charge preferred against them. Should they, however, be bitten, they are, in the estimation of their fellow-men, at once condemned. In the absence of a live snake, recourse is had, by the accused, to the image of the snake to which we have so recently referred. Thus if the person accused of the theft be, indeed, guilty, the head of the

wooden snake is supposed to establish that fact, by imparting to the finger of the accused, with which it was touched, a withering effect. We may, here, observe that in front of the altar which stands in this temple, it is, also, customary for persons, when accused of thefts, to vindicate their innocency, by beheading cocks. An oath of this nature is supposed to imply that, should the accused swear falsely, he will, either now, or hereafter, be treated in a similar manner. Others write on strips of red paper, the most positive declarations of their innocence, and of their earnest belief, at the same time, in the all-seeing eye of the idol before which they stand. These strips of red paper they, then, commit to the flames. It is believed that, to all persons who, in this manner, swear falsely, the consequences are of a nature very direful. While on the subject of Chinese oaths, we may, perhaps, be pardoned if we digress to state that it is not unusual for persons to take oaths by breaking into several pieces, small coarse earthenware basins, or saucers. Oaths of this nature are, generally, taken by men when affiancing themselves to harlots with whom, in public brothels, it has been their custom to associate, and of whom they have, in consequence, become enamoured. Each of the contracting parties, breaks either a basin, or a saucer. An oath of this nature is regarded as an expression of hope on the part of the swearer that, should he break the engagement into which he has entered, evils of the most dreadful

kind may overtake him. In some parts of the empire, persons take oaths by breaking rods. Oaths, however of this nature, are, as a rule, not taken in the presence of idols. But let us proceed.

In a small court yard, which adjoins this temple, and which is approached by a door on the right side of the shrine, there is a pond in which are kept five very large turtles. These reptiles are, of course, sacred to Pak-Tai, and are, in consequence, held by the people in great veneration. From a notice, however, which is affixed to the walls of the court yard in which the pond is situated, it would appear that, by some persons at least, these sacred turtles are not held in such high esteem. The notice, to which we refer, reads very much as follows:— "This court yard and pond being sacred, ought, of course, to be kept clean. There are persons, however, who are not ashamed to cast dirt into the pond, and, to shew, thereby, that they fear not the wrath and indignation of the deity in honour of whom the temple stands. In future, then, let all men know assuredly, both keepers of the temple, and workmen, and servants, who are engaged therein, and all visitors to its hallowed courts, that should any person dare, after this notice, to cast dirt into this sacred pond, a penalty of five dollars will be imposed upon him. Again, let all loiterers, and men of the 'baser sort' be well assured that should they be convicted of casting dirt into these sacred waters, they will, for such sacrilegious acts, be

flogged through each of the adjacent streets. Any person giving information of such acts of sacrilege, to the members of the committee of management, shall, on the conviction of the offender, receive, as a reward, one tael of silver."

"Hienfung 6th year, 4th month."

The walls of this temple are covered with boards of various dimensions. They are votive tablets. Upon each of them, four large characters are inscribed. The letters in question, proclaim the gratitude, which, for blessings received, is, by the recipient of those mercies, towards the idol, entertained. The smaller characters which are recorded on the tablet, set forth the name of the person by whom, and the day, month, and year in which it was placed in its present position. The custom of placing votive tablets in temples, prevailed centuries ago, not only in China, but in lands far away from her shores. For example, to such a custom, a reference is, by Horace, made in the following lines :—

"quo fit, ut omnis
Votiva pateat veluti descripta tabella
Vita senis."

To the same custom, allusions are, also, made by Cicero, Ovid, Tibullus, and Juvenal.

Of all the votive tablets, however, which, in this temple,are contained, there is not one, which, in the estimation of the citizens of Canton, is so interesting in its associations as that which is suspended immediately above the door by which the court yard, containing the pond of sacred

turtles, is approached. Of this votive tablet, let us, now, endeavour to give an account. There are, in Chinese annals, many instances of attempts on the part of officials to defeat, in consequence of bribes, which they have received, the ends of justice. Of these cases of injustice, however, on the part of the mandarins, one of the most memorable was manifested in a litigious quarrel or dispute, which, many years ago, took place between two relatives, or kinsmen. Of the disputants in question, one was a member of the Ling family, and the other a scion of the house of Laong. They were, respectively, named Ling-Kwei-Hing, and Laong-Tin-Loi.

In the case, then, to which we are, now, referring, the corrupt practices and gross injustice of the mandarins were brought to the notice, and received the marked and well merited condemnation of the emperor Yung-Ching. For he it was, who, at the period, to which we refer, reigned over China.

Ling-Kwei-Hing, the plaintiff in the case, was a man of almost unbounded wealth, and influence. But as it was with Ahab king of Israel, who amidst his riches and splendour, and all that could seemingly minister to human enjoyment, pined and fretted, so long as the vineyard of Naboth the Jezreelite was withheld from him, so was it with Ling-Kwei-Hing, who could not be at rest so long as a small estate, the rightful property of his relative, Laong-Tin-Loi, formed not a portion of his, already, extensive domains.

He, therefore, sought to gratify his rapacious, and covetous desires, by claiming, as his own, that which was the indisputable property of another. The matter in dispute was, eventually, brought into the courts of law at Canton, and in all of which, the magistrates, who had been largely bribed, gave their decisions in favour of Ling-Kwei-Hing.

The case had, now, extended throughout the course of six years, that is from the fourth to the tenth year of the reign of the Emperor Yung-Ching, or from A.D. 1727 to A.D. 1733. Laong-Tin-Loi, knowing full well that justice was on his side, and that the judges of the courts of law in which the matter in dispute had been, successively, heard, had simply given their verdicts against him, on account of the corrupting influences of the wealth of the plaintiff, resolved to set out on a journey to Pekin with the view of obtaining, if possible, a redress of his grievances at the hands of His Imperial Majesty, Yung-Ching. This resolution he carried into effect. The sovereign, to whom by name we have just referred, and who, for his love of justice and mercy, was highly renowned, most graciously received into his presence this much persecuted applicant for royal favour, and protection. After a brief hearing of the case, so fully satisfied was His Majesty that Laong-Tin-Loi had suffered grievous wrongs at the hands of the officials, who, in the city of Canton, had been appointed to administer justice, that he despatched with all haste, to the city in question,

an ambassador, or commissioner, named Hung-Tai-Pang with instructions and authority to re-investigate the whole matter. This investigation was, at length, held, and terminated in favour of Laong-Tin-Loi, to the great discomfiture of Ling-Kwei-Hing, who, with each member of his family—one male excepted—was, in obedience to imperial commands, put to an ignominious death. The corrupt officials, also, before whose respective tribunals the question had been tried, were deprived of their rank, and, for ever, dismissed the imperial service. It would appear that Laong-Tin-Loi, previous to his departure from the provincial capital of Canton, *en route* to Pekin, repaired to the temple of Pak-Tai, and there begged that, on a journey so long and perilous, the blessing and guiding care of the deity might attend on his steps. On his return to Canton in peace and safety, he placed on the walls of the temple, where it to this day remains, a votive tablet as an evidence of the gratitude which he entertained towards the deity who, in all respects, had so graciously preserved and prospered him.

The house in which Laong-Tin-Loi resided, and in which several members of his family were, by Ling-Kwei-Hing, put to death, stands in the centre of a village named Tam-Chune—a village this which is not far distant from the city of Canton. It is, as a place of interest, visited, in some instances, by native sightseers and holiday makers. The subject of the foregoing sentences, is, also, the burden of a popular Chinese tragedy,

and which, to the great gratification of all patrons and admirers of the histrionic art, is, on the boards of Chinese theatres, not unfrequently performed.

At the end of the square in which the temple of Pak-Tai stands, there is erected a stage on which plays, in honour of the idol, are, at intervals, throughout the course of each year, performed. On such occasions, the square is, literally, crowded with people, who, owing to their great passion for dramatic representations, listen to the performance of very long plays, with unabated interest, and unwearied attention.

The shops, which form two sides of this square, are, of course, at such times, closed. The proprietors thereof, however, are not losers by this necessary temporary suspension of business. On the contrary, they are gainers. Of this assertion the truth will appear, when, to our readers, we state that the upper stories of the shops in question, are so constructed as to resemble the galleries of a theatre, and to which, during the performance of plays, the gentry are, on the payment of certain sums of money, very readily admitted. In close proximity to this temple, there is a street called Tai-Wo-Sai-Kai, and in which are several tea factories. As they, however, are, in all respects, similar to those, which we have already described, there is no need for us, on establishments of this nature, to make any further remarks.

Upon withdrawing from the temple in honour of Pak-Tai, we passed through a very short and narrow street in which cocoa-nuts and betel-nuts are, for sale, exposed. This street is, by foreigners, in the absence of a more appropriate name termed 柄榔街 Pan-Long-Kai, or betel-nut street. The cocoa-nuts and betel-nuts which, in this alley, are sold, are brought, in some instances, from the island of Hainan, and in others, from the Straits of Malacca. The shops in which they are, here, retailed, are distinguished by sign boards which consist of long strings of cocoa-nut shells, and on each of which, in gay colours, representations of flowers and birds are painted.

Cocoa-nuts are much used by the Cantonese at the celebration of betrothals. Thus on a joyous occasion of this nature, a present of either two, or four, or six, or eight cocoa-nuts, is, with a large quantity of cakes, and a few jars of wine, forwarded by the father of the bride-groom elect, to the father of the bride elect. This gift of cocoa-nuts, which is termed Yae-tsze, is regarded as one of a most auspicious kind, being emblematical, so it is said, of a numerous offspring on the part of the affianced pair. Cocoa-nuts are, also, by fruiterers, cut into small pieces, which morsels are, then, sold at the rate of two cash each. By the Chinese, cocoa-nuts are, also, in some instances, preserved. From the shells of this fruit, oil is obtained, which, by some, is used as a medicine, and, by others, as an unction, or ointment for the hair of the head. Of cocoa-nut shells, native tea services, basins, spoons,

and ladles are, by this practical people, also, made.

Betel-nuts are, at the celebration of the festivities which attend on the new-year, presented by Chinese families to each of their respective friends and visitors. On such occasions, the betel-nuts are, in not a few instances, cut into small pieces, so as to resemble, in form, cash, and to which, in consequence, the term Fa-Pin is applied. These slices of betel-nut are regarded, as their name implies, by those who present them, and by those, also, who receive them, as emblems of future prosperity and happiness. At the celebration of marriages, too, a betel-nut is presented to each person or guest, who attends to do honour to the occasion. Again, at the close of all large banquets, a piece of betel-nut is, to each of the assembled guests, presented. But again, when the elders of a village are invited or summoned to attend a meeting, which has been appointed to take place in the ancestral hall of the clan to which they belong, to each person invited, or summoned, a small piece of betel-nut, is, as an auspicious gift, presented. At the close, too, of all such meetings, a similar piece of betel-nut is given to each person present. Betel-nuts, however, are by many Chinese, as they are, indeed, by other Asiatics, chewed on almost all occasions. In chewing betel-nuts, they, first of all, besmear them with a little lime, which they derive from cockle shells, and to which, by the addition of a powder termed Sing-chu, a bright

pink colour is imparted. The betel-nut, in order that it may be rendered still more palatable, is, then, wrapped in a leaf which, in China, bears the name of Tching-Lau. Leaves of this nature are, for the purpose which we have just specified, brought to Canton, from the district, or county of Hoi-Fung.

In this same street, there are two, or three tea shops, and in which various kinds of tea are exposed for sale. In some of the open tea chests, which are placed at the doors of these shops, quantities of tea leaves, verdant and uncrumpled, are contained. They seem, in consequence of the freshness of their appearance, as if they had never been fired, or in any way prepared. They come from the district of Hok-Shan, which is in this province, and are, apparently, on the part of the Cantonese, in great demand.

From the betel-nut market, we directed our course through the street which is called 顯鎮坊 Hin-Chan-Fong. Here, amongst many other shops, are two, or three large stores, in which the principal commodity, for sale, is glue. This adhesive substance, or gelatine is obtained from the parings of the hides of cattle. These parings are placed in pans containing water, and in which, over slow fires, they are, for twelve hours, suffered to boil. The liquid is then poured from these pans, into coarse earthenware pots, and in which vessels, for the purpose of congealing, it is, during a period of three days, allowed to remain. When in a con-

gealed state, it is, by means of sharp knives, cut into strips. These strips, or sticks of glue having been carefully arranged on trays of latticework, are, then, taken to an open shed, or Dutch barn, and placed, for the purpose of drying, on the shelves with which that building is furnished. The time required for drying them, varies according to the season of the year. Thus, for example, should the north-east monsoon prevail, five days only, for this purpose, are required. Should, however, the south-west monsoon prevail, forty, yea, sometimes, fifty days are deemed necessary. The sediment, which is removed from the pans in which the parings of the hides have been boiled, is sold to agriculturists by whom, as a manure well calculated to enrich their lands, it is much prized. At Pak-Sha, a village not far distant from Canton, there is an extensive tannery, and in which, for the Canton market, much glue is prepared. As we walked along this same street, namely that of Hin-Chan-Fong, our attention was directed to a few women,—the descendants of lepers,—who, to this thoroughfare, daily resort with the view of selling coils of string and thick cord. The string and cord which, to persons passing by, these women retail, are made either of cotton, or coir. These poor creatures, some of whom reside in an asylum for lepers, which is situated in the Chuk-Wang-Sha street of the south eastern suburb of this city, spend their leisure hours in making the twine, which, in this street, they, daily, offer for sale. These unfortunate de-

scendants of leprous forefathers, owing to the scanty nature of the benefactions, which, occasionally, come to them, are, as it were, compelled to pursue this branch of industry, in order to obtain, for themselves and families, a greater supply of the common necessaries of life.

Pursuing our course in a direct line, we entered the street called 杉木欄 Cham-Muk-Laan, and which, in short, is a continuation of the thoroughfare already described by us, as bearing the name of Hin-Chan-Fong. Here, we saw many drapers' shops, and into one of which, in consequence of its generally neat appearance, and its being, at the same time, a good specimen of a Chinese shop, we, for a few moments, entered. The shop in question is termed that of 福生布舖 Fok-Shang. We, in the next instance, visited the rope walks, which, in this same street, are contained. Here, we learned that ropes are made by machines, resembling, in almost all respects, those, which, for similar purposes, are used in England. "The first process in rope making,"—in China as in England,—"consists in twisting the hemp into thick threads called rope yarns. This process, which resembles ordinary spinning, is performed with various kinds of machinery. The common mode of spinning rope yarns by hand is performed in the rope ground, or rope walk—an enclosed slip of level ground six hundred feet or more in length. * * * At one end of this ground, a spinning wheel is set up, which gives motion

to several small rollers or whirls. Each whirl has a small hook formed on the end of its axis next the walk. Each of the spinners is provided with a bundle of dressed hemp, laid round his waist, with the bight or double in front, and the ends passing each other at his back, from which he draws out a sufficient number of fibres to form a rope yarn of the required size; and, after slightly twisting them together with his fingers, he attaches them to the hook of a whirl. The whirl being now set in motion by turning the wheel, the skein is twisted into a rope yarn, the spinner walking backwards down the rope-walk, supporting the yarn with one hand, while with the other he regulates the quantity of fibres drawn from the bundle of hemp by the revolution of the yarn. The degree of twist depends on the velocity with which the wheel is turned, combined with the retrograde pace of the spinner. Great care is necessary in this operation to make the yarn of uniform thickness, and to supply the hemp equally from both sides of the bundle; because, if a considerable body of hemp be supplied to a yarn that is becoming too thin, it will not combine perfectly with it, but form a loosely connected wrapper; and any irregularity in the last mentioned particular will cause the fibres to bear the strain unequally. The best mode of supplying the hemp is in the form of a thin flat skein. When the spinner has traversed the whole length of the rope-walk—or sooner, if the yarns are not required to be so long—he calls out, and another spinner

detaches the yarn from the whirl, and gives it to a person who carries it aside to a reel, while the second spinner attaches his own hemp to the whirlhook. The hemp, being dry and elastic, would instantly untwist if the yarn were, now, set at liberty. The first spinner, therefore, keeps fast hold of it all the while that the reeler winds it up, walking slowly up the walk, so as to keep the yarn equally tight all the way. When it is all wound up, the spinner holds it until another is ready to follow it on the reel." But though the machinery with which rope-walks in China are provided, greatly resembles, as we have already said, that which, in the rope-walks of England, is employed, the materials of which Chinese ropes are made, differ, with one or two exceptions, from those which in England, for similar purposes, are called into requisition. Thus, for example, in the rope-walks of China, ropes and cables are, in some instances, made of rattan; in others, of bamboo; in others, of coir; in others, of reeds; in others, of cotton, and in others, of a material which is known, commercially, as China grass, whereas in England of hemp only, as a rule, are such articles made. Of the rope-walks, which we visited, that bearing the name of 順興纜繩舖 Sun-Heng is, perhaps, the most extensive. Upon leaving these rope-walks, we visited the dye works of 三益染房 Sam-Yek-Yim-Fong. In an inner apartment of this establishment, there are several stone vats, each of which is, at all times, filled to overflowing with dye. The dye

consists of certain quantities of indigo, water, Chinese wine, and lime obtained from oyster shells. All fabrics, which it is the intention of the workmen to dye, are, first of all, well boiled in pure water. They are, then, placed in the dye vats, where, during a period of four days and as many nights, they are allowed to remain. On being removed from the vats in question, they are conveyed to the nearest brook, or river, in order that, in its streams, they may be well washed. This process having been accomplished, to the rays of the sun, for the purpose of drying, they are, next, exposed. Again are they placed in the vats of dye, and, on their removal therefrom, once more are they, having, previously, been well wrung, spread before the sun to dry. Now, not less than fifteen times are these processes repeated. Fabrics, however, to which it is the intention of the dyers to impart only a light blue colour, are placed in the dye vats not more than three, or four times. Indigo, which for the purpose of dyeing fabrics, is much used, is extensively and diligently cultivated in various parts of this vast empire. The fabrics, having been well bleached, are, eventually, given to the calenderers. These men, by placing them on wooden rollers, and pressing them by means of large granite stones; which, by the use of their feet, they keep in a rolling motion, impart to them a very glossy appearance.

From the dye works of Sam-Yek-Yim-Fong, we went to the 合成麵舖 Hop-Sing flour mill. This mill is of great length, and

contains twelve pairs of mill stones, each of which is kept in motion by a blindfolded ox. The duty of blindfolding the oxen, which, as beasts of burden, or draught cattle, are, in this mill, employed, is rendered necessary by the fact that the rotatory motion, which, for two, or three hours, when attached to the yoke, they have to maintain, would cause them to become giddy. Under the belly of each ox, a small tub is bound, and into which, of course, the urine from the animal, flows. To us, the miller very justly observed that if such a plan to receive the urine of the ox, were neglected, not only would the mill become, in due course of time, a pool of filth, but with the flour, also, as it was being ground, sprays of the urine would, undoubtedly, mingle. Moreover, said he, why should I waste that which is so essentially necessary to enrich and fertilize arable lands? Wheat is the grain, which in this, and similar mills, is ground. The method by which the millers winnow the flour, is one of a very primitive nature, and is, for its simplicity, well deserving of inspection. The flour, when ready for sale, is chiefly sold to the proprietors of tea saloons, confectioners, and pastry cooks, who, of course, require it for the purpose of making cakes of various kinds. Having witnessed the processes of grinding and winnowing flour, our attention was, in the next instance, directed to an altar upon which incense sticks were burning. It stands, does this altar, in honour of the person who, in ages

long since past, invented mill-stones. Passing to the extreme end of the mill, we had the pleasure of inspecting a large cow-house, and in which were stabled thirty-nine oxen.

To a tea dealer's shop, which bears the name of 同珍茶葉舖 Tung-Chan-Cha-Ip-Poo, we, now, wended our way. This tea shop is said to be the oldest, wealthiest, and most largely patronized of all the shops of the same kind which, in this vast city, are contained. The various kinds of tea which, by retail, are, here, sold, are, by Chinese only, bought and consumed.

Not far distant from this largely patronized tea dealer's shop, there is an extensive tobacco manufactory. To it, therefore, as one of the many interesting places of this city, we quickly repaired. It is called 永茂生烟舖 Wing-Mow-Shang-In-Poo. On entering this establishment, we, first of all, inspected the lofts, in which are stored bundles of tobacco. In two of the adjoining rooms, several women and children were very diligently employed in removing from the tobacco leaves, all the fibres. This labour, by means of their hands, they very quickly discharged. In a lower room, a number of men were engaged in spreading on a slightly raised dais or threshing floor of wood, quantities of tobacco leaves, which of their fibres, had already been stripped. These leaves, they, at length, proceeded to trample under their feet. At intervals, also, they sprinkled them with oil. With the view, too,

of imparting to them a reddish colour, they besprinkled them with a powder, which is termed 升珠 Sing-Chu.

These tobacco leaves, having undergone the various processes to which we have just referred, are gathered together, and placed between two hard boards, and, by means of a huge beam, or lever, very heavily pressed. The leaves, on being removed from this press, are, as the reader may easily imagine, in the form of a large cake. This cake of tobacco, if we may so term it, is now given to a workman who, by means of a carpenter's plane, cuts, or shaves it into small particles. These particles, or shavings of tobacco are, then, by the use of scales and weights, apportioned, with the view of suiting purchasers, into greater, or lesser quantities, and enclosed, as parcels, in white paper covers. These parcels, or packages of tobacco are placed in ovens which, by means of charcoal, are rendered hot. This drying process is deemed necessary in consequence of the free manner in which the tobacco leaves were, when being trodden under foot of men, saturated with oil. Not only by retail, but also, by wholesale, is tobacco sold in this establishment. The districts of the province of Kwang-Tung in which it is produced, are Kong-Mun, and Nam-Hung. The seeds of the tobacco plant were, in all probability, brought to China by the Portuguese or Spaniards, during the course of the sixteenth century. The cultivation of this plant, however, by whomsoever

introduced, soon became general throughout the length and breadth of the land. With the view of checking its consumption Tsung-Ching, who was the last sovereign of the Ming dynasty, issued, in the year of our Lord 1641, an edict to his Manchu subjects in which he strictly commanded them to abstain in future, from cultivating and smoking a plant so deleterious. This command had not the desired effect. On the contrary, the cultivation of the plant was pursued with redoubled vigour. And, now, it is grown not only in various parts of China Proper, but in Mongolia and Formosa. As great heat is required to bring it to perfection, it is of course, more successfully cultivated in those provinces, which border on the tropics. In the province of Kwang-Tung, therefore, large quantities of the plant are produced. At Kong-mun in the district of San-Wui, the tobacco lands are very extensive. The best tobacco, however, which, in the province of Kwang-Tung, is produced, is that which is grown in the prefecture of Nam-Hung. This plant, for its successful culture, requires a soil of very much mould, and lands which are beyond the reach of inundations. With the view, too, of its luxuriant growth it is incumbent upon the cultivator to trench deeply his lands, and to manure them with bean or pea cake. Manure of this nature is preferred as the dung of horses and cattle has a tendency to impart to the leaves of the plant a very disagreeable flavour. It is in the spring of the year, that the seed is, in the first

instance, sown in a well cultivated bed, and in those provinces where the nights of the season of the year in question, are at all cold, the beds containing the seed, are carefully covered with straw, or mats. The lands into which the seedlings are to be transplanted, are formed into narrow ridges, each of which in point of breadth, is not more than two feet. The distance, however, which between each bed intervenes, is not more than a few inches. Along each of these beds, two rows of plants are arranged at a distance of sixteen inches from each other. The seedlings, when the time for transplanting them has arrived, are, by means of small spades, carefully removed from the seed bed, great pains being taken, at the same time, not to shake the earth from their roots. The seedlings are, in the next instance, planted in holes which, for their reception, have been previously made. During the time that the plants are growing, great pains are taken by the agriculturist, to keep the beds clean, as weeds, if not speedily uprooted, would greatly interfere with the luxuriance of the crop. It is also, necessary to loosen, at frequent intervals, the earth between the plants. A strict observance of this latter duty greatly tends to accelerate the growth of the crop. When the leaves have attained a certain size, it is necessary to pluck those, which occupy the lower parts of the stems, in order that those, which cluster around the upper parts thereof, may expand. The stems grow to a height of four or five feet, and of

which, each is laden with ten, or twelve juicy leaves. In the autumn, the leaves assume a very pale green colour with a slight tinge of yellow. This is a sure indication that the plants are ripe unto the harvest. They are, therefore, immediately reaped. This labour is accomplished by cutting the stems of the plants very close to the ground. The stems in question are, for the purpose of drying, left, for a few hours, on the ground. The drying of the stems, the labourers endeavour to hasten by turning them over, at very frequent intervals. As exposure to the dew of night, would prove very injurious to them, they are, before the close of the day, gathered into the garner. Here, for the purpose of sweating, they are arranged in heaps. At the end of four days, the sweating process having come to a close, they are placed in light airy rooms to dry. When they have become dry, they are, with the view of again undergoing a sweating process, laid in heaps upon trays of trellis work. With mats, at the same time, they are most carefully covered. These heaps of tobacco leaves are, throughout this process, frequently examined in order to prevent the heat becoming too excessive. Fermentation having been, in this manner, effected, the leaves are, now, plucked from the stems, and, for sale, conveyed to the nearest market town.

A grass cloth shop,—one of the largest in the city of Canton—next invited our attention. The shop to which we refer, is named 友信夏布鋪 Yow-Sun-Ha-Po-Poo. Like all the shops, which are in the same neighbourhood, it pre-

sents, in consequence of its carved and gilded decorations, a gay and cheerful appearance. In the rear of the principal shop, are two or three rooms in which, to intending purchasers, not only grass cloth, but fabrics of Nankin cloth are exhibited. At the extreme end of this building, there stands a detached brick tower. It is a fire proof godown, and in it, the members of the firm deposit their extra stock. The grass cloth is made in the district, or county of San-wui,* the capital city of which county is situated at a distance of seventy English miles from the city of Canton. In the county in question, the plant of which this fabric is made, is extensively cultivated. The best plants, however, from the fibres of which this useful article is woven, grow in great profusion, in the respective provinces of Yunnan, Sze-chuen, and Hoonam. In the county of San-wui,* the threads, by women, are prepared, and the webs, by men, are woven. The frames, which, for this latter purpose, are used, are much smaller than are the frames by means of which webs of silk are manufactured. The webs of grass cloth, when brought to the Canton market, are of a yellowish hue. With the view, therefore, of rendering them white, they are, for a time, placed in the hands of bleachers. These workmen, in the discharge of the duty, which, at their hands, the webs of grass cloth require, besmear them, first of all, with the dung of cattle. With cold water, they, then, wash them. In a caldron of boiling water, they are, to-

* One of the political divisions of the province of Kwang-tung.

gether with a quantity of the ashes of fire wood, next placed. Having been well boiled, they are, from the caldron, removed, and, for a period of fourteen days, exposed to the rays of the sun. At frequent intervals, during their exposure to the sun, they are with cold water, freely besprinkled. Having been, in this manner, well bleached, they are, at length, given to the calendrers. These men, by placing them on wooden rollers, and pressing them by means of large granite stones, which, by the use of their feet, they keep in a rolling motion, impart to them a smooth and shining appearance. At Koon-Yam-Kiu, or Koon-Yam's bridge, which is situated in the western suburb of the city, the process of bleaching grass cloth may be seen—for it is in that locality that many bleachers reside. The village of Shi-Kiu, however, which is situated at a distance of forty li from Canton, is, in this respect, most famous. Of the plant, from the fibres of which grass cloth is manufactured, Dr. Hance in the first volume of *Notes and Queries on China*, gives, in answer to a querist, who signs himself W., the following account: "It is a sort of nettle, the Boehmeria nivea of Hooker and Arnott, which according to M. Weddell—*Monographie des Urticées*, p. 381, Paris 1856-7—is found throughout nearly the whole of China, in the Bengal Presidency, Assam, Thibet, and in the islands of the Celebes, Borneo, Java, Sumatra, and others of the Malayan archipelago; it is not unfrequent in the ravines and thickets of

Hong-Kong, and is the commonest weed on the walls of the city of Canton. Of this plant, which is identical with the *Rami*, or *Calooe* of the Sunda Islands, the *Rheea* of Assam and Kunkhoora of Bengal, a botanical description, with a very good plate, was given by the late Sir W. J. Hooker, in 1851, in the third volume of his *Journal of Botany*—p. 312 pl. 8—and another figure will be found under the name of '*Urtica tenacissima*,' at pl. 688 of the second volume of Dr Wight's *Icones Plantarum Indiæ Orientalis*, Madras, 1843. If W. will turn to page 171 of the second number of the *Journal of the North China Branch of the Royal Asiatic Society*, published last year, he will find an interesting notice, in the form of answers to queries by a correspondent, on the fibre of this plant—known commercially as 'China grass'—by Mr. R. Jarvie, from which he will see that it forms a very large article of export, and is a common market commodity at Hankow, Kiukiang, and Shanghae. If, however, W. desires to consult the fullest and most exhaustive treatise on the subject which has—so far at least as I am aware—yet appeared, I would refer him to the late Prof: Royle's work on the *Fibrous Plants of India*, London 1855, p.p. 345 *seq.*, where all that was then known of the history of the plant, its cultivation, and the properties and value of the fibre are carefully brought together."

Not far from this grass cloth shop, there is a large store in which richly embroidered Chinese

robes of silk are on sale. This shop is called 金綸新衣舖 Kum-Lun-San-Yee-Poo. In consequence of an opportunity, which the proprietor of this establishment courteously afforded us to inspect his wares,—an opportunity of which we gladly availed ourselves—we were enabled to form a tolerably correct idea as to the nature and value of the dresses which, by Chinese gentlemen and ladies, are, respectively, worn. The two shops which stand on the opposite side of the street, present, when seen from this store, a very singular appearance. They so forcibly reminded us of the scenery of a pantomime, that, for a moment, we were almost disposed to doubt whether, or not they were shops in reality. Behind this shop of embroidered Chinese dresses, there is a large dwelling house in which the shopkeeper and his family reside. With the general appearance of this house, and its small, but well kept court yards, we were pleased. We ought, however, to observe, ere we proceed further, that it is very unusual, indeed, for tradesmen to erect in the rear of their shops, dwelling houses so extensive as is the one to which we have just referred. On taking our departure from this shop, we went to the head of the street in which it stands, and were much struck on directing our eyes along its course, with the vista which arose to our view. From this point, we retraced our steps to the street called 白米街 Pak-Mi-Kai, in order that an opportunity might be afforded us of visiting 寶興磁器舖 Pohing's Chinaware shop,

and other places of interest. In this Chinaware shop, we saw a variety of porcelain vessels, many of which were of elegant designs, and most elaborately painted. For European purchasers, they are, of course, intended. They are made at Kin-Tee-Ching—a large town this, which stands on the banks of the Poyang lake, and in the vicinity of which the best plastic clays are found. Near to Pohing's shop, and on the opposite side of the street, stands the Chinaware store of 怡昌磁器舖 Yi-Chung, which we also found to be well deserving of a visit. Thence, we directed our steps through the street called 長樂街 Cheung-Lok-Kai. In many of the shops of which this street is formed, we saw, on sale, as articles suitable for departed souls, paper dresses, and paper ingots of gold and silver. Paper cash, too, and on each of which, in Chinese characters, prayers to Buddha are recorded, are, as offerings well pleasing to departed spirits, exposed for sale. In these same shops, large bundles of coarse paper are also sold. Paper of this nature is manufactured at the neighbouring towns of Pit-Kong and Poon-Poo. It is made of the stems of bamboo trees. The trees which, for this purpose, are deemed the best, are brought, in some instances, from Kwong-Ling-Uen; in others from Sze-Wui-Uen; and in others, from Wei-Chap. Of these districts, the two former are in the province of Kwang-Tung, and the latter in that of Kwang-Si. These stems of bamboo are bound together in bundles, and are, then, for a period of six, or

seven months, immersed in water and mud. They, on being removed from this bed of mud, are moored in a tidal stream, and in which, throughout the course of two, or three months, they are suffered to remain. After the washing which, by being anchored in a running stream, they have necessarily received, they are cut into small pieces, and cast into mortars in order that, by pestles, they may be reduced to a pulp. The pulp thus produced is, then, placed in a stone trough, and well mixed with pure water. A workman, now, dips into the stone trough in which this mixture of water and bamboo pulp is contained, a sieve which, in form, resembles a parallelo-gram. On withdrawing it from the trough, it is found to be covered with a thick coating of the mixture in question, and which coating is, in a word, neither more, nor less, than a sheet of paper. These coatings of bamboo pulp and water, or more correctly speaking, sheets of paper, are placed, when removed from the sieve, one above the other. The bundle, or package which they form, is, by being placed under heavy weights, tightly pressed. On its removal from the press, it is seen that the various sheets of paper of which it consists, are, together, very closely adhering. To disunite, then, these adhering sheets, is the task which, at this stage of the proceedings, demands the workman's attention. It is a task, however which he very readily accomplishes by beating most lustily, the package with a club.

In other shops of this same street, cheap shoes, intended for corpses—for upon the feet of the dead, the Chinese put either boots, or shoes —are on sale. The soles of shoes of this kind, are made of felt rather than of leather. This singular observance arises from the fact that the head of one of the ministering spirits in hades, is said to resemble that of a cow, and that he visits with his severe displeasure all persons who, in passing through hades, have on their feet shoes, the soles of which are made or bound with leather, obtained from the hides of cattle.

In other shops, we observed on sale large quantities of fire crackers. At the celebration of funeral obsequies, as well as on other occasions, such articles, for the purpose of intimidating and dispelling evil spirits, are in great requisition. The shelves of these shops are, literally, covered with parcels or packages of fire crackers. A thought which, in passing, we entertained, was to the effect that should any one of these shops take fire, its contents would greatly tend to increase the disastrous consequences of the conflagration. In European cities, shops of this nature would not, we imagine, for one moment, be tolerated. In not a few of these shops, candles of all sizes, and of various colours, and of which, some are most elaborately decorated, are, also, on sale. Candles are extensively used not only in temples,—not only on joyous occasions, such as the celebration of religious festivals, marriages, and

natal anniversaries,—but, also, at the celebration of funeral obsequies. Candles, which are intended for the use of heathen altars, are not made of tallow, but of a mixture of vegetable oil and white wax. The mixture in question consists of one hundred catties of vegetable oil and fifty taels of wax. Into this mixture, when in a boiling state, the wicks, in the case of large candles, are dipped ten times, and in the case of candles of a smaller size, four, or five times. It is, also, deemed necessary that to candles, which are intended for the service of altars, a red colour should be imparted. This colour, then, is to such candles given by covering them with three coatings of a mixture, which consists of one hundred catties of vegetable oil, one hundred catties of wax, and sixty taels of vermilion. The wicks of these candles are simply strips of bamboo, each of which is covered with cotton. The bamboos, which, for this purpose, are used are brought from Kwong-Ling, one of the political divisions of this province. They, previous to being employed in the manner to which we have referred, are, during a period of one month, immersed in pools of mud and water. On being removed from these pools, they are, by men and women, cut into small strips, which strips are, then, covered with cotton. Candles, which are intended for ordinary use, are made of tallow, and, in some cases, of tallow and oil. Candles of this nature are, also, coated with a mixture, which consists of one catty of tallow, one tael

of white wax, and six mace of vermilion. The white wax, to which a reference has been made, is brought from the province of Sze-Chuen.

The vegetable oil, of which candles are, in part, made, is derived from a tree, the botanical name of which is *Stillingia sebifera.* On the properties of this tree, Dr. Macgowan has written a learned article, and in the course of which, he observes as follows:—"The *Stillingia sebifera* is chiefly cultivated in the provinces of Kiangsi, Kongnan, and Chekiang. In some districts near Hangchau, the inhabitants defray all their taxes with its produce. It grows alike on low alluvial plains and on granite hills—on the rich mould at the margin of canals, and on the sandy sea-beach. The sandy estuary of Hangchau yields little else. Some of the trees at this place are known to be several hundred years old, and, though prostrated, still send forth branches and bear fruit. Some are made to fall over rivulets, forming convenient bridges. They are seldom planted where anything else can be conveniently cultivated—in detached places, in corners about houses, roads, canals, and fields. Grafting is performed at the close of March, or early in April, when the trees are about three inches in diameter, and also when they attain their growth. The 'Fragrant Herbal' recommends for trial the practice of an old gardener, who, instead of grafting, preferred breaking the small branches and twigs, taking care not to tear or wound the bark."

"In mid winter, when the nuts are ripe, they are cut off with their twigs by a sharp

crescentric knife, attached to the extremity of a long pole, which is held in the hand and pushed upwards against the twigs, removing, at the same time, such as are fruitless. The capsules are gently pounded in a mortar to loosen the seeds from their shells, from which they are separated by sifting. To facilitate the separation of the white sebaceous matter enveloping the seeds, they are steamed in tubs, having convex open wicker bottoms, placed over caldrons of boiling water. When thoroughly heated, they are reduced to a mash in the mortar, and thence transferred to bamboo sieves, kept at uniform temperature over hot ashes. A single operation does not suffice to deprive them of all their tallow; the steaming and sifting are, therefore, repeated. The article, thus procured, becomes a solid mass on falling through the sieve; and, to purify it, it is melted and formed into cakes for the press: these receive their form from bamboo hoops, a foot in diameter and three inches deep, which are laid on the ground over a little straw. On being filled with the hot liquid, the ends of the straw beneath are drawn up and spread over the top, and, when of sufficient consistence, are placed with their rings in the press. This apparatus, which is of the rudest description, is constructed of two large beams placed horizontally, so as to form a trough capable of containing about fifty of the rings, with their sebaceous cakes: at one end it is closed, and at the other adapted for receiving wedges, which are successively driven

into it by ponderous sledge hammers wielded by athletic men. The tallow oozes in a melted state into a receptacle below, where it cools. It is again melted and poured into tubs, smeared with mud to prevent its adhering. It is, now, marketable in masses of about eighty pounds each, hard, brittle, white, opaque, tasteless, and without the odour of animal tallow: under high pressure it scarcely stains bibulous paper; melts at 104 deg. Fah. It may be regarded as nearly pure stearine: the slight difference is, doubtless, owing to the admixture of oil expressed from the seed in the process just described. The seeds yield about eight per cent of tallow, which sells for about five cents per pound."

"The process for pressing the oil, which is carried on at the same time, remains to be noticed: it is contained in the kernel of the nut; the sebaceous matter, which lies between the shell and the husk, having been removed in the manner described. The kernel and the husk covering it are ground between two stones which are heated to prevent clogging from the sebaceous matter still adhering. The mass is then placed in a winnowing machine, precisely like those in use in western countries. The chaff, being separated, exposes the white oleaginous kernels, which, after being steamed, are placed in a mill to be mashed. This machine is formed of a circular stone groove, twelve feet in diameter, three inches deep, and about as many wide, into which a thick, solid stone wheel,

eight feet in diameter, tapering at the edge, is made to revolve perpendicularly, by an ox harnessed to the outer end of its axle, the inner turning on a pivot in the centre of the machine. Under this ponderous weight the seeds are reduced to a mealy state, steamed in the tubs, formed into cakes, and pressed by wedges in the manner above described; the process of mashing, steaming, and pressing being repeated with the kernels likewise."

"The kernels yield above thirty per cent of oil. It is called Ising-yu, sells for about three cents per pound, answers well for lamps, though inferior for this purpose to some other vegetable oils in use. It is, also, employed for various purposes in the arts, and has a place in the Chinese pharmacopœia, because of its quality of changing grey hair black, and other imaginary virtues. The husk which envelopes the kernel, and the shell which encloses them and their sebaceous covering, are used to feed the furnaces; scarcely any other fuel being needed for this purpose. The residuary tallow-cakes are, also, employed for fuel, as a small quantity of it remains ignited a whole day. It is in great demand for chafing-dishes during the cold season; and, finally, the cakes, which remain after the oil has been pressed out, are much valued as a manure, particularly for tobacco fields, the soil of which is rapidly impoverished by the Virginian weed."

"Artificial illumination in China is generally procured by vegetable oils; but candles are,

also, employed by those who can afford it, and for lanterns. In religious ceremonies no other material is used. As no one ventures out after dark without a lantern, and as the gods cannot be acceptably worshipped without candles, the quantity consumed is very great. With an unimportant exception the candles are always made of what I beg to designate as vegetable stearine."

With the street named Cheung-Lok-Kai, we have not yet done, as it still remains for us to observe that, in some of the shops of which it consists, banners, made either of silk, or cotton, or cloth fabrics, are exposed for sale. On these banners, which, in point of colour, are either blue, or white, large Chinese characters are embroidered. They are, as we learned, bought and presented to persons, who have recently been bereaved either of a parent or any very near and dear relative. To persons so bereaved, they are presented, by the donors, on the twenty first day of the period of mourning. So soon as they are received, they are, by the bereaved ones, suspended from the walls of their respective dwelling houses. The characters which, on these banners, are emblazoned, extol the virtues of the departed dead.

In these shops, fans for the dead are, also, sold. And, here, let it be observed in explanation of this custom, that, by the side of each corpse when coffined, it is customary to place a fan. In other shops, too, which form a portion of this same street, small wooden tablets upon

which to record the names of departed ancestors, are made and sold. This street, owing to the fact that all the shops of which it consists, have, on sale, articles which, by departed souls, are supposed to be required, is not inaptly termed, by foreigners, the street of undertakers.

From this street, we turned into that which is named 登籠街 Tang-Lung-Kai. Here, we visited shops in which plumbers and braziers were in the full pursuit of their useful vocation. Of these artificers, some were engaged in making lamps and candlesticks, while others were occupied in forming sheets of lead wherewith to line tea chests. The latter "modus operandi" is well described by Dr. Lockhart in a work from his pen, and to which is applied the title of the Medical Missionary in China. He say "the plumber has a furnace on the floor, with an iron pot on the fire with melted lead, and a small iron or brass ladle. He, also, has two flooring tiles rather more than a foot square, which are covered with paper, pasted smooth and firm over one surface. One of these tiles is placed on the floor, but raised about three or four inches, with the papered surface upwards. The other tile is laid upon this with its papered surface down. The man gets on the tiles, and sitting on his heels takes a ladleful of lead; putting the toes of one foot to the ground, he dexterously lifts with his left hand, the front edge of the upper tile, and pours the lead with a sweep between them. Then, raising his foot from the ground, the upper tile

yields freely to his weight, and the melted lead is pressed between the papered surfaces, the surplus escaping at the edges. He immediately raises the tile, removes the sheet of lead, and proceeds to make another. His fellow workmen examine the sheets as they are thrown off. If, as happens at times, they are irregular, they are returned to the melting-pot. If they find them in good order, they rapidly cut them square by the aid of a rule, and solder the small sheets together to serve as large ones. Paper is then pasted on them, and they are ready to be used as lining for the chests. Sometimes, the thin leaden chest is covered with paper after being made up; at other times, the separate sheets are covered, and any imperfections attended to afterwards. The paper being inside, the lead chest does not affect the tea, which it would do, were the lead and the tea placed in contact."

Having retraced our steps to the Cheung-Lok street, we, with the view of inspecting the carvers-in-wood, entered a lane which is termed 鷄欄 Kai-Laan, or fowl market. In the shop of Tchoy-Seng, we saw several very fine specimens of the work of these artificers. Some of these carvings in wood, which, in truth, were very elaborate, were intended as decorations for temples, and others as ornaments for the residences of wealthy citizens.

In one of the adjoining shops, our attention was directed to some carpenters, who were engaged in making Chinese bellows. Each pair of bellows, if we may be allowed the expression,

is made of wood, and resembles, in form, a very small coffin. On one side of this box, is placed a very short projecting wooden tube, and through which, by means of a moveable rod, the wind is driven with much force.

We, in the next instance, entered a very narrow and short alley, which bears the name of 朝聖門 Tchu-Seng-Mun. Here we visited, for a few moments, a restaurant in which, by visitors or guests, no other food than that which consists of the flesh of dogs and cats, is eaten. This restaurant is known to the citizens of Canton, by the name of 煥香貓狗肉舖 Whoon-Hang-Kau-Maau-Yuuk-poo. In the lower room of this establishment, which is but one of many similar institutions in this city, we saw suspended from hooks, the carcases of small dogs. Such a striking resemblance did they bear to the carcases of sucking pigs that, for a few moments, we thought we were in an eating house where, as food for men, the flesh of pigs, rather than that of dogs, was being prepared. In a pan, which stood at one side of the door of the establishment, portions of dog's flesh were being hashed, and in another pan which, to the former, was in close proximity, the flesh of cats was being stewed. Above this pan, a small placard was affixed, and by which visitors were informed that supplies of the flesh of good black cats were, at all times, ready. In the eating saloon, which is approached by a step ladder, we saw several small dining tables, and at which men were sitting, and heartily eating

either of the well cooked flesh of dogs, or that of cats. With potions of Chinese wine, they were, also, regaling themselves. On the walls of this dining room, bills of fare were posted, and by which we were, of course, enabled to ascertain the sum which, for a repast of this nature, each guest is called upon to expend. Of one of the bills of fare, then, the following is a correct translation :—"One tael of black dog's flesh, eight cash ; the genital organ of a black dog, three kandareens of silver ; one tael weight of black dog's fat, three kandareens of silver ; one large basin of black cat's flesh, one hundred cash ; one small basin of black cat's flesh, fifty cash ; one large bottle of common wine, thirty two cash ; one small bottle of common wine, sixteen cash ; one large bottle of dark rice wine, sixty eight cash ; one small bottle of dark rice wine, thirty four cash ; one large bottle of plum wine, sixty eight cash ; one small bottle of plum wine, thirty four cash ; one large bottle of pear wine, sixty eight cash ; one small bottle of pear wine, thirty four cash ; one large bottle of Tientsin wine, ninety six cash ; one small bottle of Tien-tsin wine, forty eight cash ; one basin of congee, three cash ; one small plate of pickles, three cash ; one small saucer of ketchup, or vinegar, three cash; and one pair of black cat's eyes, three kandareens of silver." It is, we think, a great mistake to suppose that the consumption of dog's flesh in the south of China, is very small. Throughout the province of Kwang-Tung, the consumption of such food, on the part

of men in the humbler walks of life, is, by no means, small. In support of this assertion, it is in our power to state that in each market town of the province in question, which we have visited—and we have visited several—restaurants, in which, as food for men, the flesh of dogs is prepared, are to be found. We may, here, more especially observe that, by the Hakhas in particular, the flesh of dogs is regarded as very desirable food, indeed, for human beings.*

In passing through a street very closely adjoining that in which this eating house stands, and which, also, bears the name of Tchu-Seng-Mun, we visited two opium divans. They are, respectively, named 太和 Tai-Wo and 茂隆 Mow-Lung. In these dens of iniquity, for by no other name can we term them, there were several men engaged in smoking the obnoxious drug. They were all, apparently, in the lower ranks of life, and presented, in the majority of instances, an appearance the most abject and depraved.

We now entered the 十七舖 Shap-Ts'at-Poo, or seventeenth ward of this great city. The first institution, which, here, attracted our notice, was a 愛育堂 Yeuk-Tong or Chinese dispensary, which, at a cost of $60,000, was, in the year of grace 1871, established by the citizens of Canton. Daily, from eight o'clock A.M., until two P.M., three, or four native physicians attend, and give, gratuitously, medical advice to a large number of indigent male and female patients.

* At the celebration of the Ha-chi, or Festival of the Midsummer Solstice, the restaurants in which, by visitors or guests, no other foods than the flesh of dogs and cats is eaten, are very much frequented by men in all ranks and conditions of life. A dinner of dog's flesh, on the day in question, is supposed, by the Chinese, to promote health.

To each patient, a ticket, or tally, which bears a number is presented, and by which he, or she, knows when to present himself, or herself for examination and advice, to the physician. This institution, also, doles out either small pittances of rice, or small sums of money, or both, to aged and indigent widows. Further, it grants pecuniary aid to four free schools, and provides coffins for the decent interment of the remains of paupers. Under this same roof, there is a club house to which, not only the native merchants and gentry, but, also, the minor officials of the city, sometimes, resort. This club house is deserving of a visit inasmuch as it is a very fair specimen of the interior of a Chinese gentleman's house.

In the vicinity of this dispensary, there are a few shops in which curiosities of various kinds are exposed for sale. On passing into the 十八舖 Shap-Pat-Poo, or eighteenth ward of the western suburb, we saw the large town residence of the 'Ng,' or Howqua family. This mansion consists, in short, of three or four houses, and in the rear of each of which, are neat gardens containing not only plants and flowers of various kinds, but also lofty trees, which, with their wide spreading branches, afford an agreeable shade from the fierce rays of a tropical sun. There are, also, boudoirs and bowers in which, during the hot months of summer, the members of the family spend much of their time. In this large family residence, not less than five hundred souls reside.

In this same street, are the respective resi-

dences of the 潘明呱大屋 Poon and 李仲貝大屋 Li families. As the partitions by which the reception rooms of the residence of the Li family, are divided from each other, consist in a great measure of small panes of glass, the house possesses, in consequence, a light and airy appearance. The head of this family is, at present, serving his sovereign, in a high official capacity, in the province of Chekiang. As he was accompanied to his sphere of duty by all the members of his family, the house is, of course, in the charge of servants. This circumstance, however, renders admission to it, on the part of foreign visitors, a matter of no great difficulty. In this street, there are, also, several shops in which articles of *vertû* are sold. These shops can no longer boast of that large collection of ancient porcelain vases, bowls, and card plates, nor yet of the many bronze vessels for which, in times past, they were so justly famous. This circumstance is, in a great measure, owing to the fact that, since the war which was waged between Great Britain and France on the one side, and China on the other, the city of Canton has been visited by travellers from almost all the nations of Europe, and by whom the many ancient articles of *vertû*, which these shops once contained, have, in short, been bought.

Turning to the right hand, we entered a street which is, also, regarded as a portion of the eighteenth ward of the western suburb of this city. In this street, there are two, or three

shops in which ready made Chinese coffins are sold. These coffins are made of the trunks of trees,—and the trunks of trees, they are made to resemble. Thus each coffin consists of four boards which, by the carpenter, are so shaped, and so put together as to impart to the coffin, which they form, the appearance of the trunk of a tree. At the door of each of these shops, three or four men, almost invariably, sit. They are members of a pariah class which, by the Chinese, is termed 'Ng'-tsok, and their chief occupation consists in preparing corpses for interment. Thus, for example, when a person purchases a coffin, these men make an agreement with him to convey it, on the payment of the usual fees, to the house of mourning, and there to render to the corpse the necessary services, and, at the appointed time, to bear it, with due solemnity, to the tomb. Persons who constitute this pariah class, are the very lowest of the people. In consequence of their vocation, which is regarded as one of a most unclean and degrading nature, they are not suffered, even in the character of worshippers, to enter any of the public temples. On crossing the bridge named 德興橋 Tak-Hing-Kiu, we entered a large temple called 洪聖廟 Hung-Sing Miu—a shrine this which stands in honour of the god of the southern ocean. This canonized saint was, when in the flesh, a member of the Chuk family, and was, to all his compeers, known by the name of Tchek. He was born sometime during the Sui dynasty, which royal house

reigned over China, from A.D. 589 to A.D. 620. He, in due course of time, married a lady named I'wat. After a life of great usefulness, he was, at an advanced age, gathered to his fathers. Upon him, eventually, posthumous honours were conferred. Thus, for example, Hoi-Yuen, who was one of the sovereigns of the Tang dynasty—a royal line this, which from A.D. 620 to A.D. 907, swayed the sceptre over China—conferred upon him the posthumous title of Kwong-Li-Wong. Again, Hong-teng, an emperor of the Sung dynasty, bestowed upon him the posthumous title of Hung-Sing-Wong. But again, Tai-tsú, or Hung-wu, who, as first sovereign of the Ming dynasty, ascended the throne of China A.D. 1368, and died after a reign of thirty years, gave him the posthumous title of Nam-Hoi-Shan, or god of the Southern ocean. In honour of him, this temple was built in the thirteenth year, that is, A.D. 1535, of the reign of Kiahtsing who, as eleventh emperor of the Ming dynasty, ascended the throne of China A.D. 1522, and died after a reign of forty-five years. It was repaired in the twenty-third year of the reign of Kiaking, who, as eleventh sovereign of the reigning dynasty, ascended the throne of China A.D. 1796, and died A.D. 1821. It contains a bell, which was cast A.D. 1819. Kanghi, who, as eighth sovereign of the Great Tsing dynasty, ascended the throne of China A.D. 1662, and died after a reign of sixty-one years, sent to Canton from Pekin, an ambassador—a provincial judge named Tung—to offer in this temple, especial

prayers on his behalf. This religious ceremony was performed by Tung, in obedience to imperial commands, in the sixth year of his royal master's reign, that is, A.D. 1668. In the protecting care of this deity, Kang-hi must have been a firm believer, inasmuch as he, in the thirty-first year of his reign, that is, A.D. 1683, once more sent to Canton from Pekin, an ambassador to offer in this temple, on his behalf, especial prayers and thanksgivings. The commissioner, who, on this last occasion, represented his majesty, was named Yaong-Ching-Chung.

Immediately adjoining the temple in honour of Hung-Sing-Wong, there stands one in commemoration of 天后 Tien-Hau, the Queen of Heaven. The 天后廟 Tien-Hau-Miu, or temple in honour of Tien-Hau, is large, and of a visit, in many respects, well deserving. But of this goddess, so greatly celebrated in Chinese mythology, let us, in the first instance, say a few words. She was, when in the flesh, a member of the clan, or family Lum, and was born in the province of Fokien. It is reported that, in the womb of her mother, she continued fourteen months, and that, when born into the world, several supernatural events, as if to presage her future greatness, immediately occurred. When she had completed the first year of her age, so great was her precocity as to enable her not only to understand, but to appreciate the duties, which, to the gods, she owed. At the age of five years, so far advanced was she in her studies, as to be able to expound

with much perspicacity, the most abstruse religious writings. At the age of eleven years, she expressed a desire to become an inmate of of a Tauist nunnery with the view of giving her attention to the tenets of that once flourishing sect of rationalists. To this wish, on her part, great opposition was manifested by her father. Under the parental roof, therefore, she continued to remain. Her brothers, four in number, were merchants, and, in the pursuit of their vocations, were, not unfrequently, called upon to visit, on trading voyages, the near and distant ports of this vast empire. On one occasion, when these sons of commerce, her brothers, were absent from home, she fell into a trance, and from which she was, eventually, aroused by the loud lamentations of her parents, who most tenderly loved her, and who, on seeing her motionless body, had, naturally, concluded that life was extinct. On her recovery from the trance, she informed her parents that she had seen her brothers navigating the mighty deep, and that great, indeed, had been the perils to which, in consequence of a violent storm, they had been exposed. Shortly after this declaration on her part, the youngest of her four brothers, returned home, and informed his parents of the shipwreck and death, by drowning, of their first-born son. He, further, stated that during the storm, a lady appeared in the mid heavens, and, by means of a rope, dragged the tempest tossed and sinking ship from its perilous position, to one of com-

parative safety. While he was relating his sad adventures, his sister entered the room, and, at once, congratulated him on the occasion of the very narrow escape, which he had experienced. She, also, observed that to the rescue of her elder brother, she had hastened, but while in the very act of saving him, she was, by the heart rending cries of her sorrowing parents, who thought that she had suddenly died, awoke from her vision.

When she had fully attained womanhood, she strenuously opposed all attempts on the part of her parents, to give her away in marriage. At the age, however, of twenty years, she died. By her bereaved relatives and friends, she was seen, once monthly, to return, in spirit, to her home. They concluded, therefore, that she had become a goddess, and, without delay, entered upon the work of erecting, in her honour, a fane.

It was not to be supposed, for one moment, that the reputation of this life-preserving goddess would be confined to one portion of the extensive realms of China. Accordingly, we learn from native annals that, during the Sung dynasty, which extended from A.D. 960 to A.D. 1127, an ambassador, who, by the then reigning sovereign, had been ordered to proceed, on a matter of great importance, to the court of the neighbouring kingdom of Corea, was, while crossing the yellow sea, on his voyage to the country in question, caught in a storm, which greatly imperilled the safety of his ship. He, therefore, addressed himself in prayer to this deity, and earnestly besought her to save him and his companions,

from the yawning deep. So soon as this prayer, on the part of the ambassador, had been brought to a close, a lady was seen coming through the clouds towards the tempest-tossed vessel. Having alighted on the deck of the ship, she immediately took charge of the helm, and, into port, safely brought the endangered barque. The ambassador upon enquiring who the heavenly visitant was, received a reply to the effect that she was the goddess who, invariably, watched over those persons, who have their occupations on the great waters, and whom, by prayer, he himself had, so recently, and so earnestly, invoked. The singular and providential mercies, which the ambassador had received at the hands of this goddess, were, in due course of time, made known to the emperor. The result was that his majesty sent a despatch to the governor of the province of Fokien—the province in which Tien-Hau was born—commanding him to build in honour of her, and at the expense of the central government, a large temple. This royal command was, we need scarcely observe, on the part of the governor of Fokien, most tremblingly obeyed. At the time in question, and by orders of the emperor, the title of Sing-Wei-Fu-Yan was, upon this goddess, conferred.

It is, also, recorded in native annals that as an ambassador who, in obedience to the commands of the emperor Yung-Ching, the ninth sovereign of the present dynasty, was crossing the Yellow Sea on a voyage to the kingdom of Corea, a storm arose, which ultimately

became so violent as to threaten the vessel in which he sailed, with immediate destruction. The ambassador having invoked the merciful aid of this goddess, she was immediately seen by the hitherto trembling and dispirited crew, to be quickly hastening over the troubled waters, to their rescue which she, speedily, effected. The ambassador, on his return to China, failed not to inform his royal master of the dangers which, in crossing the deep, he had experienced, and how, by the merciful interposition of the goddess Sing-Wei-Fu-Yan, he and the ship's company had been preserved from, apparently, inevitable destruction. The emperor Yung-Ching—who, here let it be observed, as ninth sovereign of the Great Tsing dynasty ascended the throne of China A.D. 1723, and died after a reign of thirteen years—in imitation of the conduct of a royal predecessor, issued edicts calling upon all governors and rulers of provinces, to erect temples in honour of Sing-Wei-Fu-Yan, and to recognize her, in future, by the more exalted title of Tien-Fee. The honours, however, to which we have just referred, were not the last which, at the hands of royalty, this goddess was destined to receive. This will appear when we state that in the reign of Kien-Lung who, as tenth sovereign of the reigning dynasty, ascended the throne of China A.D. 1736, and died after a reign of sixty years, she was, by that sovereign, raised to the still higher title of Tien-Hau, or Queen of Heaven. Neither were these the last honours, which she

was appointed to receive. In proof of this statement, it only remains for us to observe that in the reign of Taukwang, who, as twelfth sovereign of the present ruling house, ascended the throne of his fathers, A.D. 1821, and died after a reign of thirty years, she was, by that sovereign, designated Tien-Tai-Hau.

This goddess is worshipped, at all times, by numerous votaries, but more especially by fishermen, and sailors, and by all, in short, who have their business on the great waters. The twenty-third day of the third month is regarded as her natal-anniversary. At this great annual celebration, there is, of course, and more especially on the part of seamen, and fishermen, great rejoicing. To this goddess, state worship is, also, paid. Thus at the celebration of the new-year's festivities, and, again, at the vernal equinox, and, also, at the winter solstice, the mandarins, each attired in court costume, to this goddess, render homage. The temple in which these religious ceremonies are, by the officials, observed, stands in the Kwan-Poo-Tchin street of the new city.

In the temple in honour of this goddess, and respecting which it is, now, our intention to say a few words, there is an idol of the deity, and upon which, apparently, in the way of ornamentation, much pains have been bestowed. Under an elaborately carved and richly gilded pavilion of wood, the idol stands. On each side of it, are placed two idols, which represent, we suppose, the immediate attendants, or minis-

tering spirits of the goddess. To these figures, as intercessors, prayers, on the part of votaries, are addressed. On each side of the grand entrance of this temple, an idol, also, stands. Of these two idols, the one, which occupies a niche on the right side of the gate, is called Tchu-Kong, while the one which fills a niche on the opposite side thereof, is called Mong-Hoi. These gatekeepers, or watchmen, if we may so style them, are supposed to cast their eyes over the vast ocean, and should they see any persons in danger of perishing by water, to report the fact, without delay, to the goddess. In this temple there is, also, a large bell. Upon it, there is an inscription, which informs us that, in the seventeenth year of the reign of the emperor Sunchi, that is, A.D. 1661, it was, by several persons, dedicated to the service of Tien-Hau. The inscription further states that the bell, which, in point of weight, is upwards of one thousand catties, is, from this temple, never to be removed.

At the extreme end of this shrine, there are two rooms, which are especially regarded as the private apartments of the goddess. Of these apartments, the lower one is said to be her reception room, and the upper one, her bed chamber. In the reception room, there is suspended a very handsome copper bell, and upon which an inscription to the following effect, is engraved, " The weight of this bell is one thousand catties. Having been dedicated to the service of Tien-Hau, it must, for ever, remain

in its present position. It was bought and presented to the goddess, by the following persons, namely 'Ng'-Sik-Yaong, who, to the fund established for the purpose of purchasing it, gave one hundred and fifty taels of silver; 'Ng'-Sik-Leen, who gave one hundred taels; 'Ng'-Sik-Kee, who gave fifty taels; 'Ng'-See-Fong and Chan-Chong, who gave twenty taels each. It was placed in this shrine by the persons already named, in the fifty-fifth year of the reign of the emperor Khanghi," that is in the year of grace 1717.

In the bed room of the goddess, there are placed, for her special service, an elaborately carved bedstead, toilet service, dressing case, clothes stand, and chairs. The bedstead, owing to the gold and vermilion by which it is adorned, is, in point of appearance, very imposing. The curtains by which it is enclosed, were, in the twelfth year of the reign of Tung-chih, that is, A.D. 1873, dedicated to the goddess, by a devout lady named Chay-Lum-Shi.

The temple, which immediately adjoins that in honour of Tien-Hau, is called 湄洲廟 Mi-Chau-Miu. In this fane, there stands an idol of the heathen god 文昌 Man-Chaong. This personage, who, by the Chinese, is, now, regarded as one of their gods of learning, flourished sometime during the Chau dynasty. He was, so says his biographer, named Chaong-Ok. Of an official named Chaong-Shee-Loo, he was the hopeful son, and in the district of Tsun-Uen, which is in the province of Chit-kong, he was

born. At the time of his birth,—and as if to presage his future renown—a briliant light, it is said, illumined the house of his parents, while a bright yellow cloud overshadowed the whole of the surrounding district. He was a fair child to look upon, and, being the son of his father's old age, was, by all the friends and neighbours of the family, held in great esteem. It is said that his ancestors, for sixteen, or seventeen generations, had, as officials, most faithfully served the State. When Man-Chaong had attained manhood, he, in some instances, for the purpose of meditating, repaired to the solitudes of the mountains, and, in others, wandered by the sides of lonely rills and rivers. He, also, spoke in gentle accents, and in the selection of his words was very careful. Having good natural abilities, and being a most diligent student, he soon became highly learned. Having, too, the pen of a ready writer, he wrote many excellent works. Of singular dreams, he had many. Thus, at one time, he dreamed that he had become a dragon; at another, that he had become the sovereign of a powerful empire, and so forth. These dreams were, by his relatives and friends, regarded as omens of his future greatness and renown. He, with respect to such matters, was most incredulous. One day, however, while wandering along the banks of a river, he was, by an angelic messenger, very suddenly accosted. In the course of a conversation which, then, ensued, the genius, or angel gave utterance to the following words:—

I have received orders from the gods to conduct you to a certain locality. Without delay, therefore, follow me, I beseech you. Man-Chaong hesitated, at first, to comply with this request. By the angel, however, he was, at length, prevailed upon to yield obedience to a command, which he—the angel—declared had come from heaven. With the view, too, of hastening the movements of Man-Chaong, the angel had provided a white ass, and upon which, he urged his newly acquired companion to ride. Despite, however, the earnest entreaties of the angel, Man-Chaong refused to comply, and said that he must, first of all, return to his home, with the view of saying farewell to his family and friends. This proposition, on his part, was, by the angel, most strenuously opposed. At this juncture, the sound of wind and rain was heard, and, in a few moments of time, villages and homes, and all that Man-Chaong held dear on earth, had, as it were, disappeared, while he, attended by the angelic messenger, was riding on the white ass towards the place to which, in the first instance, the angel had directed his attention. With almost the speed of the winds, they passed over the tops of the highest mountains, and, with equal rapidity, traversed the length of near and distant dales. Arriving, eventually, at a certain mountain, they observed a large cave, to which the name of Looi-Chong, or cavern of thunder, was applied. By massive gates of stone it was enclosed, and as a fortress, or place of refuge it was, apparently, impregna-

ble. Near these gates, there stood a large rock, and, in regard to which, the angel observed to Man-Chaong that, in seasons of drought, homage was invariably paid to it, and from it, in consequence, refreshing streams never failed to flow. He, further, said, do you not remember that, in preceding generations, you were an official, and that, owing to your love of justice, truth, and mercy, you, to the people, under your sway, proved an inestimable blessing? Man-Chaong, as if awakening from a vision, remembered full well all the events of the preceding generations, and to the angelic messenger, he was, indeed, grateful for having called these circumstances to his memory. They, then, entered the cave, and lo, and behold the ancestors of Man-Chaong's family, that is, those of sixteen generations, were found to be dwelling therein. The cave was beautiful to a degree, and, in many particulars, greatly resembled the palace of a rich and powerful monarch. Man-Chaong, now, discovered that he was able to walk, as it were, upon the wings of the wind, and with speed, to direct his course, as the succourer of men, to the most distant parts of the earth. Upon his death he was canonized. In consequence of the great literary attainments which he possessed, and the classical writings which, from his pen, emanated, he is now, by the Chinese, regarded as a god of learning. By school boys, amongst others, he is worshipped, but more especially so, when they, for the first time, enter upon their academical studies.

Near to the cave, to which, in one of the foregoing sentences, we have referred, a person of literary tastes, erected in honour of Man-Chaong, a large and spacious temple. It is said that, from the ceiling of this temple, a bird, which is made of gold, is, by a gold chain, suspended. In the bill of this golden bird a pencil is affixed, and by the instrumentality of which, all officials, when they consult the idol, are said to obtain in writing on a table covered with sand, the oracular information, which they, respectively, require. This pencil, it is said, writes only during the darkness of the night. It is, also, deemed necessary that, at such times, the gates of the temple should be closed and locked. In this same shrine there is, too, say native annals, a bell, which, so soon as the required oracular information has, by the gold bird, through the instrumentality of its pencil, been recorded in sand, sends forth a deep and solemn sound. Oracular information, however, is only, in this manner, given by Man-Chaong, to officials, whose characters are pure and spotless. Man-Chaong is supposed to exercise a supreme direction over the south star, and over the destinies, too, of new-born babes. By one of the sovereigns of the reigning dynasty, he was, by letters patent, raised to the position of a director of civil affairs. But let us, now, proceed to make a few remarks respecting the temple, which, in honour of this god, stands in the western suburb of the city of Canton. It is large and spacious. To its courts, husbands and wives not unfrequently resort in

order to pray that, with sons of great natural abilities, the god Man-Chaong may be pleased to bless them. To this heathen deity, onions are, as suitable and acceptable offerings, by votaries, presented. This custom arises, so we were told, from the fact that the root, or bulb of the onion, which sends forth many shoots, is a just emblem of the head of the man, who possesses great knowledge—for, from a mind well informed, how many are the rays and scintillations of wisdom, which, thence, emanate.

In this temple there is, also, an idol of Kwantai, the god of war, and of whom, subsequently, we shall have occasion to write. There is a bell, too, which, according to an inscription engraved thereon, was, in the eleventh year of the reign of Kanghi, that is, A.D. 1673, placed in its present position, as a gift, by four men, who were, respectively, named Ho-Kwok-Kew; Wong-Chung-Ming; Wong-Chee-Hoo; and 'Ng'-Sau-Wing. The inscription further states that the bell was cast by two men, who were, respectively, named Man-Ming and Man-Sang, and that, in point of weight, it is upwards of four hundred catties. In the rear of this temple, there stands a handsome monumental arch of granite, and upon the portals of which, the character Yu-mun, or dragon's gate, are emblazoned. At the vernal, and again at the autumnal equinox, it is usual for all the officials to render state worship, and to present offerings to the idol of Man-Chaong. The offerings in question consist of an ox, and sheep, and swine. They are

presented by the vice-roy, or governor general, who, in the discharge of this sacred duty, approaches the high altar not less than seven times. These state ceremonies, however, are observed by the officials in a government temple, which, in honour of Man-Chaong, stands in the street called Yuk-Yin-Fong.

The square, which is in front of this, and the adjoining temples—shrines which, on the preceding pages, we have fully described—is called by foreigners the 乞兒地方 Beggars' Square. The name in question is applied to this square in consequence of its being a place to which, by day and night, as an asylum, beggars have recourse. To this same square, beggars, also, when in a dying state, are brought. This observance arises from the fact that the apartments in the rear of the temple, which we have last described, form the guild of the Fokien merchants; and these traders, as a meritorious act on their part, undertake to provide for the corpse of each beggar, who dies in the adjoining square, a coffin. Thus to the guild in question, when, in the square, a pauper dies, an application for a coffin in which to enclose the corpse, is, at once, made by the nearest tepo, or constable.

From the Beggars' Square, we directed our steps along the street called 下九甫 Ha-Kau-Poo, to a temple which bears the name of 倉沮祖廟 Chong-Tchoy-Tchu-Miu, and in which are idols of two worthies, of whom, by the Chinese, one is regarded as the inventor of letters, and the other, of the art of printing. Of these two per-

sonages, one was named Tchong-Kit, and the other, Tchoy-Chung. Tchong-Kit was, according to some writers, the friend and minister of the emperor Fuh-i, who reigned over China, B.C. 2852 years, and according to others, the friend and minister of Hwang-ti, who was the grand-son of the aforesaid sovereign, and who ascended the throne of his fathers, B.C. 2697 years. At the time, however, during which Tchong-Kit flourished, the rulers and people of China were, alike, ignorant of letters. The emperor, it is said, in the absence of a knowledge of letters, was accustomed, with the view of remembering events, to bind strings, or cords into knots. He, however, on finding how many and great were the inconveniences which, from an arrangement of this nature, arose, wisely resolved to invent, if possible, a system more perfect. Of long reeds, then, he made pens, or brushes, and of soot or grime, he made ink. With these materials, he formed certain characters which, owing to their shape, were, by the people, termed "the nine dragon characters." These letters, or hieroglyphics were, however, deemed most unsatisfactory. The minister of the crown, therefore, who was a member of the family How-Kong, and a native of the district of Chan-Tsong, in the province of Honan, was called upon to exercise his talents with the view of inventing an alphabet of letters. And of this personage, let us, here, in the first instance, say a few words. He had, then, according to Chinese biographers, bright and sparkling eyes, a

large mouth, and a face which, in form, resembled a dragon. He was highly virtuous, and in youth had displayed a great taste for drawing. When he had attained man's estate, a genius, or angel, who was named Wong-Shan-Shi, became his instructor, and taught him, amongst many other things, not only how to cultivate well the mind, but how to preserve the body.

This teacher, it would appear, possessed in addition to his many other attainments, the gift of prophecy, inasmuch as he foretold that Tchong-Kit was destined to become a genius, or angel, and that his wisdom and learning would be handed down to the latest period of the world's history. On one occasion, as this pupil of promise was accompanying his tutor Wang-Shan-Shi, to a place called Shaong-Chow, which is, also, in the province of Honan, it happened, as they were directing their steps along the banks of a river called Hu-shen, that a large tortoise, having a red coloured shell, with green stripes at frequent intervals, came from the bed of the river, and stood before them. Wang-Shan-Shi especially enjoined upon Tchong-Kit the importance of examining well, for reasons which he would afterwards explain, the lines on the back of the tortoise. They, also, saw many birds walking upon the sand, which was by the side of the river. The prints of the talons of these birds, Tchong-Kit was, also, by his tutor, most carefully exhorted to observe. Similar lines, then, Tchong-Kit was, by his instructor, eventually, called upon to draw, and so admirably did he

succeed in the discharge of this duty, that, by his tutor, he was declared to be fully qualified to undertake an office which, ere long, he would, by his sovereign, be called upon to fill.

In due course of time, then, the emperor enquired of his ministers if any of them felt sufficiently clever to undertake, with the probability of success, the task of inventing letters. To this query, on the part of the emperor, Tchong-Kit replied that, for the efficient discharge of such a duty, he possessed the necessary qualifications. He was, therefore, appointed by the sovereign to invent some characters for inspection. Upon this duty, he cheerfully entered, and, in due course of time, submitted to the notice of his imperial majesty, one or two hundred characters. To the characters in question, the name of Fo-Tow was applied. Tchong-Kit in the absence of paper, wrote his newly invented characters upon slips of bamboo which, for this purpose, were, by him, in the first instance, most carefully prepared. With the result of the labours of Tchong-Kit, the emperor was exceedingly well pleased, and, as a mark of imperial favour, bestowed upon him additional rewards and honours.

It is, further, added by the native biographer of Tchong-Kit, that, prior to the invention of letters, not only demons, but dragons, snakes, and other reptiles were, both by day and night, the pest and plague of the people. Upon the invention of letters, however, the demons, dragons, snakes, and other reptiles becoming

afraid lest their evil conduct should, through the medium of letters, be reported to their rulers in Elysium, and lest they should incur, in consequence, the heavy displeasure of those rulers, resolved, no longer, to terrify the people. The emperor and his subjects greatly rejoiced at this new and important discovery. The very earth, too, it is said, partook of the joy in question, and, in token thereof, produced, spontaneously, the most abundant crops of rice.

The emperor, now, enquired of Tchong-Kit, how many characters in all would be required to constitute a written language. To this question he replied that, in order to meet all wants, it would be necessary to invent several tens of thousands of letters. To assist, therefore, Tchong-Kit in the discharge of this arduous duty, one named Tsze-Tsung, also renowned for his scholastic attainments, was appointed.

The idols of Tchong-Kit and Tchoy-Chung are placed above an altar, which stands at the extreme end of the temple. Before these graven images, students not unfrequently bend their knees in adoration, and, at the helpless hands of these deities, anxiously look for assistance in the arduous pursuit of letters.

In this temple, there stands a small board, and on which, in letters of gold, are recorded sixteen precepts. Of these precepts or commandments, six were framed by the emperor Sunchi in the ninth year of his reign, that is in the year of our Lord 1652, and ten were framed by the emperor Kanghi in the ninth year of his reign, that is in the year of grace 1670.

Of these precepts the first enjoins upon all men, the great duties of filial piety and brotherly love.

The second enjoins upon men, the duties of love and friendship towards their cousins, and, in short, towards all members of the same family or clan.

The third enjoins upon the inhabitants of each village, or ward, or street, the duty of living with each other, on terms of peace and amity.

The fourth enjoins upon agriculturists, the duty of being diligent in business—of cultivating well not only their rice lands, but their mulberry trees, in order that, for the service of men, there may be an abundant supply of food and clothing. The fifth enjoins upon men the necessity of being frugal, and not to spend recklessly or lavishly, their wealth and substance.

The sixth enjoins upon men, the importance of founding schools and colleges in order that youths may be well instructed.

The seventh enjoins upon students, the importance of giving their undivided attention to the writings of Confucius, and other learned sages, and shews the necessity of avoiding all vain and foolish stories.

The eighth enjoins upon the elders of clans, or families, the duty of expounding regularly in their respective ancestral halls, the laws and precepts that, with the merits of the same, the stupid and ignorant may be made acquainted.

The ninth enjoins upon people, the advantages of being polite and courteous one towards others.

The tenth enjoins upon each person, the necessity of devoting the whole of his energies to his own particular duties, and not to meddle with the affairs of another.

The eleventh calls upon parents, uncles, and guardians to instruct well their respective sons, nephews, and wards.

The twelfth calls upon men not to bear false witness against their neighbours.

The thirteenth forbids men to harbour or conceal absconders,

The fourteenth calls upon men to pay their taxes cheerfully and reasonably, and to avoid being compelled to do so by the executive officers of the crown.

The fifteenth urges men to form themselves into volunteer corps, with the view of putting down armed bands of robbers and marauders.

The sixteenth commands men to agree quickly with their adversaries, while they are in the way with them, and not to be vindictive and revengeful.

Copies of the sixteen precepts, which we have just enumerated, are, also, placed in ancestral halls, and, not unfrequently, in temples which are dedicated to the service of Man-Chaong, the god of learning. In such institutions, they are, also, on stated occasions, explained to all, who may feel disposed to attend.

In the court yard of this temple, there are two small pagoda shaped furnaces, and in which

it is customary for the keeper of the temple to burn, daily, scraps of paper upon which Chinese characters have been either printed, or written. The ashes to which, by fire, these scraps of paper have been reduced, are, eventually, removed from the furnaces, and placed in earthenware jars. These jars are, then, conveyed to a tidal stream with a view to their being carried onward to the ocean—there to mingle their precious contents with the wide waste of waters.

The scraps of paper, to which we have just referred, are gathered either from the shops, or streets,* or from both, by men, who, for this very purpose, are employed by the literati. These men, as they traverse the streets in the pursuit of their vocation, cry aloud, spare the waste paper! spare the waste paper!!—a cry this, which so soon as it is heard either by the shopkeeper, or his assistant, meets with a very hearty response.

This singular custom arises from the fact that the Chinese feel they cannot sufficiently reverence a written language, inasmuch as by the invention of letters, men are not only able to record passing events, but are, also, by a written language, made acquainted with the wisdom of both ancient and modern sages. For men, therefore, to trample under foot, paper upon which characters have been either written, or printed, is simply a sacrilege of which they ought not to be guilty. In this temple, a literary personage, a member of the

* Small wooden boxes, as receptacles for scraps of paper upon which Chinese characters have been either printed, or written, are affixed, at intervals, to the walls of almost all the streets of this city. They are emptied, daily, of their contents, by the men, and for the puposes described on this page.

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Kwok family explains to large and attentive audiences, several times throughout the course of each succeeding month, the doctrines of the sages. Whilst this expounder of moral precepts is engaged in delivering his discourses, the solemnity and decorum which prevail in Christian churches or chapels, are observed. As a remuneration for his services, he receives, monthly, from a fund which, by the literati and gentry of the city, was, a few years ago, established, the sum of fourteen dollars. In the porch of this temple, a second-hand book stall is kept by a man named Man-Fok-Hin. As the temple is much resorted to by students, this vendor of cheap literature fails not to meet with ready purchasers for the many excellent Chinese works, which he has for sale.

At the gates of this temple, there is a well into which, in the year of our Lord 1870, and during a time of great excitement, a young man of the Laong family was, most unjustly, accused of casting a mixture or powder of a magical nature, and, by an infuriated mob, was, in consequence, there and then, most deliberately put to death. The circumstances of the case were very much as follows :—The Chinese believed that, at the instigation of foreigners, several of their own countrymen were, secretly, travelling throughout the length and breadth of the empire, with the view of poisoning all wells with what were termed "genii powder pills." It was, by this superstitious people, supposed that the water of all wells into which the "genii powder pills" in

question, had been cast, most grievously afflicted those persons, who partook of it, and that a restoration to health could only be effected by an earnest belief, on their part, in the soul-saving doctrines of Christianity. This unfortunate man, who resided at Poon-tong, a large suburban district of this city, merely looked into the well as he was passing, but with no intention whatever of committing the offence of which he was so unjustly accused, and for which, he was so summarily and brutally murdered. His innocence was, afterwards, most clearly established, and to his bereaved relatives, a pecuniary compensation, on the part of the elders, or vestry of the street in which the murder took place, was, of course, made.

Before, however, we take leave of this temple, let us not forget to observe that it is the only shrine in honour of the inventor of letters, and the inventor of the art of printing, which this city contains. It is a new structure, having been erected, at the expense of the literati and gentry, in the year of our Lord 1870. To the fact of a temple in honour of these worthies having been built in Canton, was attributed the success of a Cantonese student named Laong-Yu-Su, who, in the year 1872, obtained, at Pekin, the highest academical honours.

We next directed our steps to the 徽洲會館 Fei-Chow-ooi'-koon', or green tea merchants' guild. It stands in the same street as does the temple which we have last described. The court yard of this building, we entered by a side door,

and were pleased to behold the inner part of the grand entrance. This gateway, the proportions of which are not seen from the street, is very elaborately carved. It is surmounted by two or three roofs, which are well supported by pillars of wood. The porch of this gateway is, occasionally, converted into a stage, and upon which, in honour of the tutelary god of the guild, plays are performed. At each side of the gate, there is a small room. These two chambers are the green rooms in which the playactors attire themselves in robes, suitable for the performance of their respective parts. To witness the performance of plays, the masses are admitted, gratuitously, into the court yard of the guild, whilst on the covered granite dais, which is opposite to the stage, the gentry take their seats. Suspended from the walls, on each side of this dais, are two large white boards, and upon each of which, is recorded a large Chinese character. Of these characters the first, Chuung—calls upon all officers, and subjects in general, to be true and faithful to the throne. The second, Haaù—enjoins upon men, the importance of filial piety; the third, Lim—commands officials to be economical, and not to oppress, but rather to be just, and rule well the people; and the fourth, Tsit—implies the necessity of virtue and chastity on the part of all wives and widows, but more specially on the part of all women, who are either the wives, or widows of officials. Immediately behind this covered dais, there is a shrine, and in which stands a tablet bearing the name of Tchu-

Foo-Sze. This personage is renowned in Chinese history, as a philosopher of great erudition, and research, and is, now, apparently, regarded by the green tea merchants as the tutelary god of their guild. The shrine to which we are referring, is approached by a small granite bridge of three arches. It spans a pond which is, also, enclosed by granite walls, and in which gold fishes, occasionally, disport themselves. At the end of the guild, there are other apartments, and of which, one is approached by a doorway which, in form, resembles a flower vase, and is illumined by a window, which is so constructed as to resemble a blooming lotus. There are other apartments, the doors and windows of which, respectively, resemble leaves, oranges, scrolls, and fans. In the last courtyard of the guild, there is a small pond of water, which, by a narrow zig-zag bridge, is spanned. This bridge is, of course, supposed to resemble a wrig-gling dragon. There is, also, a small arched bridge of stone, by which one side of the pond is spanned. It conducts to a rockery, and a bower which are erected at the base of a large and wide spreading tree. This pond, with its bridges, bower, rockery, and tree, is supposed to resemble the picture with which all Englishmen, even from their earliest infancy, have, through the medium of what is termed the willow pattern plate, been made familiar.

In this guild, all green tea merchants from the province of Wei-Chow, lodge, when, in the pursuit of their vocations, they have occasion to

spend a few days, or weeks in the city of Canton. The guild is, therefore, their club.

On leaving this guild, we entered, on the opposite side of the street, the house of a Chinese physician named 馮濟時 Fong-Tsai-Shi. Our attention was, at once, directed to a vast number of gilded boards which, like so many pictures, were suspended from the walls of the house. Above the entrance door of this dwelling, there were, also, placed not a few boards of a similar kind. These tablets, we were told, had been presented to Fong-Tsai-Shi by wealthy patients who, owing to his skill in the practice of medicine, had been restored to health. They were, in short, votive tablets. At the same time, however, they spoke in praise of the physician through whose instrumentality the respective donors had been healed.

This son of Æsculapius, who has since died, was, for many years, regarded as the Sir Benjamin Brodie of Canton. And on the occasion of his death, which took place very suddenly, so afraid were his partners lest they should lose the business which, by him, had been so successfully established, that they most carefully withheld from the general public, all tidings of his death.

From the residence of this physician, we went to a Buddhist nunnery which, in Chinese, is called 淨修菴 Tseng-Sau-Om. It is a small building, and contains, perhaps, ten, or twelve inmates. These Chinese nuns, or sisters of charity, shave their heads and wear dresses,

which, in form, are not very dissimilar to those worn by the monks or bonzes of the same religious sect. No female can be received as a member of a sisterhood of this nature, until she has attained the age of sixteen years. Nor is a very advanced age regarded as a disqualification on the part of women, who, into such societies, are moved to seek admission. Thus aged women, who have become disappointed with the world, and its affairs, not unfrequently, seek a refuge from the cares of life, by having recourse to such institutions. The nuns are either spinsters, or widows, and their chief occupation consists in offering up masses for the repose of departed souls. For this purpose, they are, not unfrequently, called upon to visit the houses of wealthy families who, of relatives, have recently been bereaved, and there to pray for the repose of the departed souls. For the religious services which, on such occasions, they render, a fair remuneration is, by them, received. Moreover, the nunneries in which they reside, are endowed so that of the common necessaries of life, they are never in want. Again, each female upon joining the sisterhood, pays a fee of fifty, or one hundred dollars, and which sum is applied to the further endowment of the particular institution of which she has become a member. Should these recluses, however, become tired of the cloister, and desire to return, once more, to the world, they are quite at liberty to do so. In proof of this statement, it only remains for us to observe that the seventh wife of

Poon-Ti-Shing,—a gentleman this, who, at one time, was renowned throughout the city of Canton and its environs, for his great wealth,—was, for twenty years and upwards, an inmate of the nunnery which is called Tchu-Yan-Om. The nunnery to which we have just referred, as the one from which Poon-Ti-Shing obtained his seventh wife, is situated in the Kong-Nga-Tum, or Ts'at-Kan street of the western suburb of this city. Before we take leave of the street called Ha-Kau-Poo, let us not forget to state that in it, there is a chapel in which the missionaries of the American Presbyterian Board, proclaim to the heathen, the doctrines of Him, whom to know is life eternal.

We now passed through the street called 西耒初地 Sai-Loi-Ch'oh-Ti. In this street, there are several shops in which Chinese furniture is on sale. Some of the articles in question, especially those, which are made of black wood and marble, and inlaid with mother of pearl, are very handsome, and, apparently, very costly.

In order that we might have the pleasure of visiting a lacqueredware factory, we followed the course of the street called 慶雲里 Hing-Wan-Li, and which conducted us to a lacqueredware hong named 協記漆器舖 Hip-Ki. Here, we saw three or four workmen engaged in covering the chinks, or crevices of small deal tea tables, tea caddies, work boxes, &c., with strips of coarse brown paper. The paper was made to adhere to the articles, which we have enumer-

ated, by means of a paste called Chue-liu, and which, as the name more or less implies, is made of the blood of pigs and well powdered cockle shells. The articles in question were, in the second instance, besmeared with a paste called Fui-Ni, and which is made of the dust of disintegrated granite and the blood of pigs. Disintegrated granite is, for this purpose, let it be observed, brought in quantities to Canton, from the hills of Sai-Chu. The articles, when dry, are carried into a room from which both light and wind are, in some measure, excluded, and, are there, coated with a lacquer, termed Kum-Ts'at, and which, from the province of Sze-Chuen, is largely exported. The articles are then coated with a lacquer termed Min-Ts'at, and which, from the aforesaid province, is, also, obtained. One coating of the last mentioned lacquer is generally deemed sufficient. With the view, however, of rendering the articles pre-eminently fine, three coatings of the lacquer in question, are not unfrequently applied to them. The articles are, then, removed to a neighbouring house 李家祠, Li-Ka-Chi, where, by artists, they are painted, and gilded. The manner in which this is done, may be described as follows:—The artist has several designs, which, by a very sharp pointed needle, have been traced on thin sheets of paper. He, having selected one of these designs, places it on the article, which requires to be painted and gilded. He, then, rubs the paper with a very small thin pouch, or bag, in which well powder-

ed chalk is contained. Portions of the powder in question find their way not only through the pores of the bag, but, also, through the many perforations which, by a sharp pointed needle, have been made in the paper. Thus, upon the article to be painted and gilded, there is formed, in lines of chalk dust, a perfect representation of the design.

The artist, now, takes in his hand a wire pencil, and by means of which, he, carefully following the lines of chalk dust, delineates, or scratches the design on the article, which it is his intention to paint, and gild. He, in the next instance, by the use of a paint to which, by a mixture of vermilion, a red colour has been imparted, paints on the article, the design which, by the wire pencil, he has previously traced. When the red colours, of which this design consists, have, in some measure, dried, he, then, dips into a small bowl containing gold dust, a piece of cotton to which, of course, portions of the gold dust readily adhere. He, now, uses this piece of cotton charged with gold dust, as a brush, and rubs it gently over the half dried picture, or design in red. To this picture or design in colours of red, the gold dust very closely adheres. Thus, when this labour has been brought to a close, the artist has the satisfaction to see upon the article which he was told to paint, the design in colours of gold. In this, and, indeed, in all factories of a similar kind, very beautiful articles are produced.

The Buddist monastery called 華林寺 Wa-Lum-Tsze, or Flowery Forest Monastery,

was the next sight which demanded our attention. Upon entering this extensive cloister, which, in the year of grace 502, was founded by an Indian priest named Tat-Mo, and who is said to have been three years on his voyage, or journey, from India to China, we observed that the idols of the gate keepers,* which occupy the outer, and the four large images,† which occupy the inner porch, were, in all respects, similar to those, which, in our account of the Ocean Banner Monastery at Honam, we have already described. There is, therefore, no need for us to refer to them, a second time. The 大雄寶殿 Tai-Hung-Poo-Tin,‡ or shrine in which idols representing the three Buddhas, sit in state, is, also, in its general features, the same as that, which is contained in the Ocean Banner Monastery, or Honam temple. It is, however, not so large as that which forms a part of the latter monastery, neither is it kept so neat and clean. Upon the large bell which, in this shrine, is suspended, there is an inscription, and of which the purport is very much as follows:—"By the subscriptions of many persons was this bell purchased, and dedicated to the service of Buddha. It was placed in its present position, during the first year of the reign of Sunchi who, as seventh sovereign of the present dynasty, ascended the throne of China, A.D. 1644."

The 舍利殿 Shay-Lee-Tin, or shrine in which the dagoba is contained, surpasses, we

* Vide page 35. † Vide page 36. ‡ Vide page 38.

think, that of the Ocean Banner Monastery.* The dagoba in question, is made of white marble, and, in form, resembles a graceful pagoda of seven stories. In each of the stories of which it consists, there are arranged idols of Buddhas. This graceful structure represents the various kingdoms or mansions of happiness and glory into which the Sai-Tien, or western paradise of the Buddhists, is supposed to be divided, and into which are admitted, according to merit, all those souls, who, though righteous, have, nevertheless, been deemed unworthy of admission into Nirvana, or that state of supreme and inconceivable bliss to which the religion of Buddha calls upon its followers to aspire. This dagoba, under which a relic of Buddha is supposed to be buried, was presented to the monastery in which it stands, by the emperor Kienlung who, as tenth sovereign of the Great Tsing dynasty, ascended the throne of China A.D. 1736, and died after a reign of sixty years.

In the third shrine, or that which is called 觀音殿 Koon-Yam-Tin, there is represented as sitting on a lotus throne, another avatar, or incarnation, of the goddess of mercy. Of this goddess, the reader will, on a preceding page,† find a full account. Her history, therefore, there is no need for us to record a second time. On each side of the shrine, at the head of which this many armed idol of Koon-Yam sits, there are five boxes which, conjointly,

* Vide page 49. † Vide page 51.

contain the Buddhist classic. Over each box is spread a yellow cover, and upon which, in colours of white and blue, there is a representation of an imperial dragon. These boxes, together with their contents, were presented to this monastery by the reigning emperor, Tung-chih. They were borne into the monastery by men, who with arms uplifted in the air, carried them above their heads. As they were carried through the first quadrangle of the monastery, the priests not only as a mark of their unworthiness to receive a present at the hands of his imperial majesty, Tung-chih, but as a token, also, of their heartfelt reverence for the classic, prostrated themselves on each side of the principal pathway. From this shrine, we passed through the abbot's apartments, or 方丈堂 Fong-Cheung-Tong, on our way to the 五百羅漢堂 'Ng'-Paak-Lo-Han-Tong, or hall of the five hundred saints or disciples of Buddha. In passing through the preaching hall,* which adjoins the abbot's apartments, our attention was called to the fact that it was from this hall, at the commencement of the bombardment of the city of Canton, in the month of October 1856, by Admiral Sir Michael Seymour, the first proclamation was issued by the gentry of the city calling upon their fellow-citizens to put to death all foreigners. With the view, too, of urging them to commit such deeds of blood, they offered, as a reward for each foreign head that should be brought into their presence, the sum of forty dollars.

* For an account of a Buddhist preaching hall, vide pp. 67 & 68.

In front of the hall in which idols, representing the five hundred saints or disciples of Buddha, are contained, there is a very neat peristyle or court yard. The cloisters by which three of its sides are traversed, are supported by pillars of grey granite. Of these pillars, each is a monolith. In the hall, the five hundred idols, which are made of clay, and gilded, are, in rows, arranged. In truth, however, this hall contains five hundred and four idols. That is an idol of each of the three Buddhas, one of each of the five hundred disciples of Buddha, and one of the emperor Kienlung; to whom, as the tenth sovereign of the Great Tsing dynasty, we have already referred. The idol of this emperor is seated on a dragon throne, and occupies, in the hall, by far the most important position. Kienlung, who, as a sovereign, was highly distinguished, was, by his subjects, greatly beloved. The reason, however, which the Buddhists give for placing his idol in this hall, is to the effect that he was an avatar, or incarnation of one of the most illustrious of the disciples of Buddha.

Of the followers, or disciples of Buddha, it is said that there were not less than eight hundred. One Kwok-Tu-No was their chief. Of this vast army of propagators of Buddhism, five hundred took up their quarters in a monastery, which was situated on the side of a mountain called Tin-Toi-Shan, while the remaining three hundred had recourse, for lodgings, to a monastery, which stood on the slopes of a mountain called 'Ngan-Tong.

The hall in which idols representing five hundred of the disciples of Buddha are placed, was erected in the year of our Lord 1847. Of the various images, which it contains, there is not one, which in point of countenance, or costume, bears the slightest resemblance to any of the others. They are said to be fac-similes of the persons whom they, respectively, represent, and from portraits it is asserted they were modelled.

"Blest is the art that can immortalize."

It is a pity, nevertheless, that the art of the sculptor, if we may so designate the Chinese maker of clay images, should have been engaged to frame idols which, however correct as likenesses of the men, whom they are supposed to represent, are most signally bereft of grace and beauty. And to us, it is, indeed, a source of wonder that there are men so utterly devoid of reason as to prostrate themselves before senseless idols. Our astonishment, however, is greatly increased, when we find that there are persons whose souls are so completely covered with the leprosy of idolatry, as to throw themselves as supplicants, at the feet of images so frightful and hideous, in appearance, as are those, which this hall contains.

Of these saints, or disciples of Buddha, some are represented as being fat, others lean; some tall, others short; some old, others young; some merry, others sad; some speaking, others maintaining silence; some laughing, others weeping; some wearing gay clothing, others the ragged robes of poverty; some wearing shoes,

others having bare feet; some sitting on chairs, others riding on the backs of fabulous animals; some sitting on the leaves of the plantain tree, others on the rugged rocks. Again, some are said to have been of a fair complexion, and others of a copper colour. They were, however, one and all, impressed with the necessity and importance of devoting themselves most earnestly to the service of Buddha. It is said that, as faithful apostles of Buddhism, they not only had the power of trampling under foot noxious reptiles, but of subduing, at the same time, the ferocity of wild beasts, and dispelling birds of ill-omen. It is, also, asserted that so fully inspired were they, by the spirit of their master, as to be enabled, without any previous application, on their part, to speak in strange, and unknown tongues, and to unravel problems, or questions of the most abstruse nature.

Of the idols of the five hundred disciples of Buddha, which, in this hall, are contained, there is one, which, in dress and configuration of countenance, is said to resemble a foreigner. With regard to this image, one writer, if we mistake not, has stated that it is a statue of the celebrated traveller Marco Polo, who, in the thirteenth century, visited, and, for some time, resided in the flowery land of China. This statement, on the part of the writer to whom we refer, is altogether untenable. Moreover, it is an error so glaring as to cast, in the estimation of all careful readers of his work, no ordinary degree of discredit upon many of his most positive assertions.

The person, whose idol is so rashly de-

scribed as being that of Marco Polo, was named Shien-Tchu. He was a native of one of the northern provinces of India, and, for his zeal as an apostle in the service of Buddha, was highly renowned. The idols of the five hundred *lo-hans* or disciples of Buddha, are worshipped on the vain supposition that it is in their power not only to bestow long life on all who do worship them, but, at the same time, to dispel the troubles of such votaries, and to impart to them, peace and joy.

Of the names of these former disciples of Buddha, the following is a correct list. It was compiled during the reign of Kiaking, who ascended the throne of China, A.D. 1796, and died after a reign of twenty-five years, by a distinguished general officer, named Tsoo-Wan.

1 O-Yeok-ku-tchan-yu-tchune-cheak,
2 O-ni-lou-tchune-cheak,
3 You-han-mou-kow-tchune cheak,
4 Sui-pat-tau-lo-tchune-cheak,
5 Kha-lou-tau-mung-tchune cheak,
6 Man-sing-tak-kwo-tchune cheak,
7 Nam-tan-chong-wong-tchune-cheak,
8 Shee-tung-mou-kow-tchune-cheak,
9 Koo-mung-fok-tai-tchune-cheak,
10 Wui-tau-tak-wye-tchune-cheak,
11 Kha-yeam-hang-yeam-tchune-cheak,
12 Tau-soo-tang-tow-tchune cheak,
13 Fat-kai-sze-lok-tchune-cheak,
14 Yow-lou-pan-lo-tchune-cheak,
15 Fat-tau-mat-tau-tchune-cheak,
16 Yeam-tai-kha-yep-tchune-cheak,
17 Yeam-yem-low-muk-tchune-cheak,
18 Fat-tau-nan-tai-tchune-cheak,
19 Mote-tien-tai-kha-tchune-cheak,
20 Nam-tau-fa-tchune-cheak,
21 Yow-po-kuk-tau-tchune-cheak,
22 Tsang-kha-ya-sheah-tchune-cheak,
23 Kow-shute-chaong-chu-tchune-cheak.
24 Shaong-yeam-who-sou-tchune-cheak,
25 Tat-mo-polo-tchune-cheak,
26 Kha-ya-kha-yeap-tchune-cheak,
27 Teng-kwo-tak-yeok-tchune-cheak,
28 Chong-yeam-mau-yow-tchune-cheak,

29 Yek-tchee-yan-yuen-tchune-cheak,
30 Kha-yeam-tai-tau-tchune-cheak,
31 Pau-yea-san-tung-tchune-cheak,
32 Khin-tchee-sam-sze-tchun-cheak,
33 O-nou-lou-tau-tchune-cheak,
34 Kow-mo-lo-tau-tchune-cheak,
35 Tuk-lung-pak-yee-tchune-cheak,
36 Tung-sing-khai-sou-tchune-cheak,
37 Khwan-lo-tchee-chee-tchune-cheak,
38 Fat-soo-mat-tau-tchune-cheak,
39 Too-tai-sow-yeam-tchune-cheak,
40 Chang-fat-yia-sia-tchune-cheak,
41 Pee-mat-tchee-khan-tchune-cheak,
42 Hien-fa-tai-khee-tchune-cheak,
43 Ngan-Kwong-ting-lek-tchune-cheak,
44 Kha-yia-sia-yeam-tchune-cheak,
45 Sa-tai-peat-cho-tchune-cheak,
46 Pau-too-tai-pau-tchune-cheak,
47 Khai-hung-moo-kow-tchune-cheak,
48 Fok-tau-mat-tau-tchune-cheak,
49 Foo-no-yia-sia-tchune-cheak,
50 Kha-yia-tien-ngan-tchune-cheak,
51 Pat-cheok-sai-khan-tchune-cheak,
52 Khai-hung-tai-yat-tchune-cheak,
53 Lo-too-moo-tchune-cheak,
54 Kum-kong-tau-mau-tchun-cheak,
55 Tien-whoo-sai-khan-tchune-cheak,
56 Moo-you-sien-tong-tchune-cheak,
57 Moo-chok-wye-sien-tchune-cheak,
58 Sap-keap-wye-sien-tchune-cheak,
59 Tsien-tan-tak-haong-tchune-cheak,
60 Kum-san-kok-yee-tchune-cheak,
61 Mow-yeok-suk-tchuen-tchune-cheak,
62 Mo-ho-sat-lee-tchune-cheak,
63 Moo-laong-pun-hang-tchune-cheak,
64 Yat-neam-khai-hung-tchune-cheak,
65 Koon-laong-moo-shaong-tchune-cheak,
66 Shap-keok-pee-tien-tchune-cheak,
67 Kai-lo-yeam-hum-tchune-cheak,
68 Khai-hung-teng-hung-tchune-cheak,
69 Sing-tchow-yan-yune-tchune-cheak,
70 Kin-tung-tsing-tchune-cheak,
71 Sat-tau-pau-lun-tchune-cheak,
72 Kin-tau-o-lee-tchune-cheak,
73 Khai-hung-tsze-tchoy-tchune-cheak,
74 Mo-o-tchu-yeam-tchune-cheak,
75 Kin-yan-fee-tang-tchune-cheak,
76 Pat-hung-pat-you-tchune-cheak,
77 Tsow-lee-Tang-tchee-tchune-cheak,

78 Khoi-sha-pee-you-tchune-cheak,
79 Sze-tchi-pee-you-tchune-cheak,
80 Sow-hang-pat-cheok-tchune-cheak,
81 Pat-leng-kha-so-tchune-cheak,
82 Mo-lee-pat-tung-tchune-cheak,
83 Sam-moi-kum-loo-tchune-cheak,
84 Khai-hung-moo-meng-tchune-cheak,
85 Tchat-fat-nan-tai-tchune-cheak,
86 Kum-kong-tsing-tum-tchune-cheak,
87 Fong-peen-Fat-tcho-tchune-cheak,
88 Khoon-hang-yuet-lun-tchune-cheak,
89 O-yeam-pan-tai-tchune-cheak,
90 Fat-tchan-sam-mai-tchune-cheak,
91 Mo-o-khoi-hee-tchune-cheak,
92 Pek-tchee-tchuen-tchee-tchune-cheak,
93 San-teng-lung-chung-tchune-cheak,
94 Lo-mong-sze-wye-tchune-cheak,
95 Keap-pan-Fok-tcho-tchune-cheak,
96 Shan-tung-yik-khoi-tchune-cheak,
97 Khoi-sow-khoi-tai-tchune-cheak,
98 Fat-wong-pui-tai-tchune-cheak,
99 Fat-tchong-pat-keap-tchune-cheak,
100 Sien-tchu-tchune-cheak,
101 Tchuen-yow-tchune-cheak,
102 Tai-yan-tchune-cheak,
103 Moo-yow-tze-tchoy-tchune-cheak,
104 Mui-khoi-tchune-cheak,
105 Yeam- tou-tchune-cheak,
106 Kum-khai-tchune-cheak,
107 Loi-tak-tchune-cheak,
108 Loi-yam-tchune-cheak,
109 Haong-tchong-tchune-cheak,
110 Ma-tow-tchune-cheak,
111 Meng-sow-tchune-cheak,
112 Kam-sow-tchune-cheak,
113 King-sow-tchune-cheak,
114 Tchung-sow-tchune-cheak,
115 Pien-tak-tchune-cheak,
116 Tchan-tai-tchune-cheak,
117 'Ng'-tat-tchune-cheak,
118 Fat-Tang-tchune-cheak,
119 Lee-kow-tchune-cheak,
120 King-khai-tchune-cheak,
121 Ma-sing-tchune-cheak,
122 Tien-wong-tchune-cheak,
123 Moo-sheng-tchune-cheak,
124 Tsge-Tseng-tchune-cheak,
125 Pat-tung-tchune-cheak,
126 Yow-sik-tchune-cheak,
127 Tew-tat-tchune-cheak,
128 Poo-kwang-tchune-cheak,
129 Tchee-chek-tchune-cheak,
130 Poo-tung-tchune-cheak,
131 Sun-wye-tchune-cheak,
132 Sun-khan-tchune-cheak,
133 Yeong-poo-tchune-cheak,
134 Poo-khien-tchune-cheak,
135 Wye-tsik-tchune-cheak,
136 Wye-tchee-tchune-cheak,
137 Poo-seng-tchune,cheak,
138 Too-sien-tchune-cheak,
139 Tai-kong-tchune-cheak,
140 Meng-kong-tchune-cheak,
141 Poo-kwong-tchune-cheak,
142 Sien-tew-tchune-cheak,
143 Kow-sun-tchune-cheak,
144 Sow-too-tchune-cheak,
145 Tai-saong-tchune-cheak,
146 Shien-tchu-tchune-cheak,
147 Tchee-sai-tchune-cheak,
148 Kwong-yeng-tchune-cheak,

149 Khune-kow-tchune-cheak,
150 Sien-su-tchune-cheak,
151 Fat-ngan-tchune-cheak
152 Fan-sing-tchune-cheak,
153 Kwong-yew-tchune-cheak,
154 Tchat-yee-tchune-cheak,
155 Mo-tai-tchune-cheak,
156 Wye-fuen-tchune-cheak,
157 Moo-seng-tchune-cheak,
158 Tam-mo-tchune-cheak,
159 Fuen-hee-tchune-cheak,
160 Yow-hee-tchune-cheak,
161 Too-sai-tchune-cheak,
162 Meng-tchu-tchune-cheak,
163 Poo-tang-tchune-cheak,
164 Wye-tchok-tchune-cheak,
165 Tchay-fuen-tchune-cheak,
166 Nan-sing-tchune-cheak,
167 Sien-tak-tchune-cheak,
168 Poo-ngi-tchune-cheak,
169 Khwoen-san-tchune-cheak,
170 Fa-wong-tchune-cheak,
171 Tak-sow-tchune-cheak,
172 Yee-kien-tchune-cheak,
173 Sien-suk-tchune-cheak,
174 Sien-yee-tchune-cheak,
175 Heng-kwon-tchune-cheak,
176 Fa-kwong-tchune-cheak,
177 Sien-khien.tchune-cheak,
178 Sien-khun-tchun-cheak,
179 Tak-leng-tchune-cheak,
180 Miou-pee-tchune-cheak,
181 Lung-mang-tchune-cheak,
182 Fat-sa-tchune-cheak,
183 Tak-kwong-tchune-cheak,
184 San-kiek-tchune-cheak,
185 Tsing-cheng-tchune-cheak,
186 Sien-kwun-tchune-cheak,
187 Tai-lik-tchune-cheak,
188 Tien-kwong-tchune-cheak,
189 Poo-tchaong-tchune-cheak,
190 Sien-sing-tchune-cheak,
191 Lo-ho-tchune-cheak,
192 Tchu-tee-tchune-cheak,
193 Heng-too-tchune-cheak,
194 Sai-yow-tchune-cheak,
195 Mun-suk-tchune-cheak,
196 Tan-tau-tchune-cheak,
197 Yuet-tcheng-tchune-cheak,
198 Tai-tien-tchune-cheak,
199 Tsing-tcho-tchune-cheak,
200 Tsing-ngan-tchune-cheak,
201 Po-lo-mat-tchune-cheak,
202 Khoi-yeam-hup tchune-cheak,
203 Sam-moi-sing-tchune-cheak,
204 Pui-sat-sing-tchune-cheak,
205 Kap-chong-tsow-tchune-cheak,
206 Put-tau-lau-tchune-cheak,
207 Mow-peen-san-tchune-cheak.
208 Yien-keok-sow-tchune-cheak,
209 Kum-kong-mi-tchune-cheak,
210 Sai-mi-tchune-cheak,
211 Po-wo-tek-tchune-cheak,
212 Sum-fa-tang-tchune-cheak,
213 Pat-ho-pee-tchune-cheak,
214 Lo-fok.tchong-tchune-cheak,
215 Fwo-too-san-tchune-cheak,
216 Po-lo-tan-tchune-cheak,
217 Tuen-fan-tchut-tchune-cheak,
218 Po-khoi-lo-tchune-cheak,
219 Lee-po-tau-tchune-cheak,
220 Whoo-mu-fat-tchune-cheak,
221 Tsoy-sing-yee-tchune-cheak,
222 Soy-nee-tang-tchune-cheak,
223 Mut-tchee-ka-tchune-cheak,

224 Nee-sa-sak-tchune-cheak,
225 Sieng-yuen-mun-tchune-cheak,
226 Pow-tow-mo-tchune-cheak,
227 Tchee-wye-tang-tchune-cheak,
228 Nam-tan-tchong-tchune-cheak,
229 Ka-nan-lou-tchune-cheak,
230 Haong-tow-tung-tchune-cheak,
231 O-sap-pee-tchune-cheak,
232 Mo-nee-poo-tchune-cheak,
233 Fuh-tak-sow-tchune-cheak,
234 Lee-po-nee-tchune-cheak,
235 Hup-tchay-tuk-tchune-cheak,
236 Tuen-yeop-tchune-cheak,
237 Fun-yee-tchee-tchune-cheak,
238 Khin-tau-lau-tchune-cheak,
239 Sa-ka-tau-tchune-cheak,
240 Sui-nee-mong-tchune-cheak,
241 Tchee-sien-fat-tchune-cheak,
242 Tai-tau-ka-tchune-cheak,
243 Soi-tchu-sing-tchune-cheak,
244 Tchee-wye-hoi-tchune-cheak,
245 Tchung-koi-tak-tchune-cheak,
246 Pat-sze-yee-tchune-cheak,
247 Nee-tchia-sien-tchune-cheak,
248 Nee-tau-ka-tchune-cheak,
249 Sow-cheng-neam-tchune-cheak,
250 Tcheng-pui-tai-tchune-cheak,
251 Fan-yam-tien-tchune-cheak,
252 Cheng-tee-kwo-tchune-cheak,
253 Kok-sing-khai-tchune-cheak,
254 Cheng-tchun-san-tchune-cheak,
255 Moo-laong-kwong-tchune-cheak,
256 Pat-tung-yee-tchune-cheak,
257 Sow-sien-yeok-tchune-cheak.
258 O-yat-tau-tchune-cheak,
259 Suen-tau-lau-tchune-cheak,
260 Sing-fung-wye-tchune-cheak,
261 Man-shu-hang-tchune-cheak,
262 O-lee-tau-tchune-cheak,
263 Fat-lun-san-tchune-cheak,
264 Chung-who-hup-tchune-cheak,
265 Fat-moo-tchu-tchune-cheak,
266 Tien-koo-sing-tchune-cheak,
267 Yu-yee-lun-tchune-cheak,
268 Shee-kwong-too-tchune-cheak,
269 Moo-tee-kow-tchune-cheak,
270 Tau-ka-lou-tchune-cheak,
271 Pak-shee-tchune-cheak,
272 Yee-ken-tchune-cheak,
273 Sien-suk-tchune-cheak,
274 Sien-yee-tchune-cheak,
275 Heng-kwong-tchune-cheak,
276 Meng-moo-tsun-tchune-cheak,
277 O-yeam-sik-tchune-cheak,
278 Poo-sing-san-tchune-cheak,
279 Peen-tsoy-wong-tchune-cheak,
280 Hang-fa-kwok-tchune-cheuk,

281 Shiong-lung-tchung-tchune-cheak,
282 Shi-nam-san-tchune-cheak,
283 Foo-ka-yia-tchune-cheak,
284 Hang-tchun-fat-tchune-cheak,
285 Haong-kum-sow-tchune-cheak,
286 Mo-na-lo-tchune-cheak,
287 Kwong-poo-yien-tchune-cheak,
288 Wye-yee-wong-tchune-cheak,
289 Kong-mo-kwan-tchune-cheak,
290 Shee-too-kwong-tchune-cheak,
291 Tchee-tai-yee-tchune-cheak,
292 Tchong-lot-hang-tchune-cheak,
293 Tak-tsze-tchoy-tchune-cheak,
294 Fok-lung-wong-tchune-cheak,
295 Too-yia-tau-tchune-cheak,
296 Tchun-mo-lee-tchune-cheak,
297 Yee-fat-sing-tchune-cheak.
298 Shee-po-lo-tchune-cheak,
299 Too-tai-mo-tchune-cheak,
300 Wong-tchu-too-tchune-cheak,
301 Mo-kow-hang-tchune-cheak,
302 O-po-lo-tchune-cheak,
303 Sing-pak-yee-tchune-cheak,
304 Sien-teng-kwo-tchune-cheak,
305 Pat-toi-fat-tchune-cheak,
306 Tsang-ka-yia-tchune-cheak,
307 Tat-mo-tchan-tchune-cheak,
308 Tchee-sien-fat-tchune-cheak,
309 Sow-sing-kwo-tchune-cheak,
310 Sum-sing-sow-tchune-cheak,
311 Wui-fat-tsong-tchune-cheak,
312 Shaong-fun-hee-tchune-cheak,
313 Wye-yee-tau-tchune-cheak,
314 Tow-tau-tsang-tchune-cheak,
315 Yee-sai-chaong-tchune-cheak,
316 Tak-sing-ng-tchune-cheak,
317 Mo-kow-chong-tchune-cheak,
318 Kong-fok-mo-tchune-cheak,
319 O-tsang-ka-tchune-cheak,
320 Kum-foo-lo-tchune-cheak,
221 Tun-ng-tchune-cheak,
322 Tchow-tau-po-tchune-cheak,
323 Tchu-sai-kan-tchune-cheak,
324 Tang-too-shee-tchune-cheak,
325 Kum-lu-fat-tchune-cheak,
326 Tsze-tsoy-wong-tchune-cheak,
327 Sui-tat-yeam-tchune-cheak,
328 Tchu-fat-yu-tchune-cheak,
329 Tak-miou-fat-tchune-cheak,
330 Tsze-yeng-tchan,
331 Kin-koo-sum-tchune-cheak,
332 Sing-yaong-yeng-tchune-cheak,
333 Yeng-foo-koong-tchune-cheak,
334 Tchan-kiep-hung-tchune-cheak,

335 Kwong-ming-pang-tchune-cheak,
336 Tsap-poo-koi-tchune-cheak,
337 Kung-tak-saong-tchune-cheak,
338 Tchu-sam-sang-tchune-cheak,
339 O-shee-tau-tchune-cheak,
340 Pak-haong-chaong-tchune-cheak,
341 Sik-tsze-sang-tchune-cheak,
342 Tsan-tan-tien-tchune-cheak,
343 Teng-fat-lo-tchune-cheak,
344 Sing-yan-chung-tchune-cheak,
345 Lee-cheng-yu-tchune-cheak,
346 Kow-sia-tchun-tchune-cheak
347 Wat-tau-lau-tchune-cheak
348 Fok-yeok-tchu-tchune-cheak,
349 Lau-yu-tsap-tchune-cheak,
350 Tai-yeok-tchun-tchune-cheak,
351 Sing-kai-hung-tchune-cheak,
352 Sow-mo-tak-tchune-cheak,
353 Hee-mo-tchu-tchune-cheak,
354 Yuet-koi-tchun-tchune-cheak,
355 Tsien-tan-lau-tchune-cheak,
356 Sum-peng-lun-tchune-cheak,
357 Om-lau-mun-tchune-cheak,
358 Peng-shang-tchun-tchune-cheak,
359 Shat-who-tan-tchune-cheak,
360 T'sek-fuh-tak-tchune-cheak,
361 Siu-yeam-shat-tchune-cheak,
362 Yee-kin-tsun-tchune-cheak,
363 Wye-lam-wong-tchune-cheak,
364 Tai-po-cheong-tchune-cheak,
365 Sheng-tai-lee-tchune-cheak,
366 Fat-shee-tchune-cheak,
367 Soo-pan-tau-tchune-cheak,
368 Chune-tak-shee-tchune-cheak,
369 Kum-kong-chong-tchune-cheak,
370 Kai-ka-lee-tchune-cheak,
371 Yat-tchu-meng-tchune-cheak,
372 Mo-kow-chong-tchune-cheak,
373 Tchu-yee-mong-tchune-cheak,
374 Mo-laong-meng-tchune-cheak,
375 Tchu-chung-yow-tchune-cheak,
376 Mo-kow-tak-tchune-cheak,
377 Kwong-meng-mong-tchune-cheak,
378 Sien-sow-hang-tchune-cheak,
379 Tchow-tsing-laong-tchune-cheak,
380 Mo-yow-ngan-tchune-cheak,
381 Hu-koi-chaong-tchune-cheak,
382 Mok-meng-tchun-tchune-cheak,
383 Who-lun-tew-tchune-cheak,
384 Tseng-tchu-kow-tchune-cheak,
385 Ng-hu-tchu-yeok-tchune-cheak,
386 Tchu-yan-tchun-tchune-cheak,
387 Mo-tchun-tchu-tchune-cheak,

388 Sap-tsu-noo-tchune-cheak,
389 Yeam-lau-tsit-tchune-cheak,
390 Hang-tien-chee-tchune-cheak,
391 Tien-ngan-tchun-tchune-cheak,
392 Mo-tsun-chee-tchune-cheak,
393 Tien-koi-chuk-tchune-cheak,
394 Poo-koi-chun-tchune-cheak,
395 Shan-tung-fa-tchune-cheak,
396 Sze-sien-sik-tchune-cheak,
397 Hee-sun-tsing-tchune-cheak,
398 Mo-o-nam-tchune-cheak,
399 Mo-laong-kwong-tchune-cheak,
400 Kum-kwong-mi-tchune-cheak,
401 Fuh-lung-shee-tchune-cheak,
402 Yow-kwong-hung-tchune-cheak,
403 Kum-kong-meng-tchune-cheak,
404 Lin-fa-tseng-tchune-cheak,
405 Koi-yeam-yee-tchune-cheak,
406 Yen-shee-tsun-tchune-cheak,
407 Lee-kang-lau-tchune-cheak,
408 Tew-teng-chong-tchune-cheak,
409 Mo-kow-cheng-tchune-cheak,
410 Tien-yam-sheng-tchune-cheak,
411 Tai-wye-kwong-tchune-cheak,
412 Tchee-tsoi-tchu-tchune-cheak,
413 Meng-sai-kai-tchune-cheak
414 Tchoy-shaong-tchun-tchune-cheak,
415 Kum-kong-tchun-tchune-cheak,
416 Kune-man-yee-tchune cheak,
417 Tchoy-mo-pee-tchune-cheak,
418 Tchu-chut-lun-tchune-cheak,
419 Yuet-pui-tai-tchune-cheak,
420 Tchee-shi-kai-tchune-cheak,
421 Teng-fa-tcho-tchune-cheak,
422 Mo-pin-sun-tchune-cheak,
423 Tsoi-sheng-tung-tchune-cheak,
424 Hee-ok-fat-tchune-cheak,
425 Mo-ngoi-hang-tchune-cheak,
426 Poo-chong-yean-tchune-cheak,
427 Mo-tsun-tchu-tchune-cheak,
428 Shaong-pee-man-tchune-cheak,
429 Tai-tchun-chaong-tchune-cheak,
430 Kwong-too-meng-tchune-cheak,
431 Tchee-ngan-ming-tchune-cheak,
432 Kin-koo-hang-tchune-cheak,
433 Sze-wan-yu-tchune-cheak,
434 Pat-tung-lau-tchune-cheak,
435 Poo-kwong-meng-tchune-cheak,
436 Sum-kwun-tseng-tchune-cheak,
437 Yeam-lau-pat-tchune-cheak,
438 Sze-tsze-tsun-tchune-cheak,
439 Fat-shaong-tsun-tchune-cheak,
440 Tsing-tchun-peen-tchune-cheak,

441 Lok-yuet-kwo-tchune-cheak,
442 Kwun-mo-peen-tchune-cheak,
443 Sze-tsze-fan-tchune-cheak,
444 Po-yia-kin-tchune-cheak,
445 Mo-you-pak-tchune-cheak,
446 Hang-mo-peen-tchune-cheak,
447 Wye-kum-kong-tchune-cheak,
448 Yee-sheng-tsow-tchune-cheak,
449 Sien-tchu-yee-tchune-cheak,
450 Sun-cheng-tchu-tchune-cheak,
451 Hang-keng-tuen-tchune-cheak,
452 Tak-poo-hap-tchune-cheak,
453 Sze-tsze-chok-tchune-cheak,
454 Hang-yan-tchee-tchune-cheak,
455 Mo-shaong-hung-tchune-cheak,
456 Yaong-tsing-tchun-tchune-cheak
457 Sing-cheng-ching-cheak,
458 You-sing-hung-tchune-cheak,
459 Cheng-yeam-lau-tchune cheak,
460 Fat-tsze-tsoy-tchune-cheak,
461 Sze-tsze-kap-tchune-cheak,
462 Tai-yen-kwong-tchune-cheak,
463 Mo-o-lau-tchune-cheak,
464 Yam-tew-man-tchune-cheak,
465 Sze-tsze-yek-tchune-cheak,
466 Wye-mo-kwan-tchune-cheak,
467 Fun-peat-san-tchune-cheak,
468 Cheng-kai-tut-tchune-cheak,
469 Tchat-chek-hang-tchune-cheak,
470 Tchee-yan-tchu-tchune-cheak,
471 Koi-chuk-yee-tchune-cheak,
472 Yu-yee-tsap-tchune-cheak,
473 Tai-tchee-mew-tchune-cheak,
474 Kiap-pan-yeam-tchune-cheak,
475 Poo-too-kwong-tchune-cheak,
476 Koo-yuen-hang-tchune-cheak,
477 Tak-fat-tchee-tchune-cheak.
478 Ka-cheng-hang-tchune-cheak,
479 Ng-chan-shaong-tchune-cheak,
480 Po-yuen-tsak-tchune-cheak,
481 Miat-ok-tchoy-tchune-cheak,
482 Sheng-hoi-tung-tchune-cheak,
483 Fat-tung-tchune-cheak,
484 Man-pat-sik-tchune-cheak,
485 Siap-chung-sum-tchune-cheak,
486 Too-tai-chune-tchune-cheak,
487 Shaong-yan-hang-tchune-cheak,
488 Pui-sat-tchu-tchune-cheak,
489 Pat-chung-foo-tchune-cheak,
490 Tchum-sing-yeng-tchune-cheak,
491 Sow-kiap-teng-tchune-cheak,

492 Tchu-fat-sui-tchune-cheak,
493 Tak-teng-tung-tchune-cheak,
494 Wye-kwong-chang-tchune-cheak,
495 Luk-kan-tsun-tchune-cheak,
496 Pat-too-lau-tchune-cheak,
497 Sze-sat-shoy-tchune-cheak,
498 Tchu-cha-ka-tchune-cheak,
499 Poet-lee-lau-tchune-cheak,
500 Sze-chune-tchune-cheak.

But let us, now, proceed to observe that this is not the only shrine in honour of the five hundred followers of Buddha, of which the province of Kwangtung can boast. Thus, for example, in the district or county of Tung-Kun, which is one of the political divisions of the province in question, there is a similar institution, and to which the name of Tsze-Fuh-Sze is applied.* The idols, however, which are contained in this monastery are very small. An upper chamber of the cloister is especially set apart for their reception, and in which they are, in rows, arranged. Nor are the two halls to which we have just referred, the only structures of the kind which, in the empire, are to be found. This will appear when we state that, in the department, or prefecture of Hang-Chow, which is in the province of Chekiang, there stands a large temple in honour of these worthies. These saints, however, are not, in the temple in question, represented by idols, but by portraits which, on slabs of black marble, are engraved. These likenesses of the five hundred saints, or disciples of Buddha, were engraved at the suggestion, and, in a great measure, at the expense of a person named Wu-Ku-Lan who, for sometime, was a district magistrate in the

prefecture of Hang-Chow. Wu-Ku-Lan was, it appears, a great upholder of the Buddhist religion, and with the view of commending its tenets to the careful consideration of the people, he very earnestly contended that, in many respects, they were not dissimilar to the doctrines of Confucius. The hall of the five hundred saints, or disciples of Buddha to which we are, now, more particularly referring, is said to have been erected by Wu-Ku-Lan in order that merchants and others who, annually, pass through Teen-Ming, might have opportunities afforded them of invoking the blessing and guiding care of the idols which it contains. In this same temple, there is, also, a large slab on which the praises of Wu-Ku-Lan are, in glowing terms, set forth. Of two other officials, who were, respectively, named Ku-Kung and Chow-Kung, and who ruled, the former over Yaong-Whoo, and the latter over Moo-Tchun, the inscription on this tablet, also, speaks in exalted terms, inasmuch as they were coadjutors of Wu-Ku-Lan, in his labour of love.

Nor is the hall of the five hundred disciples of Buddha to which, in the foregoing sentence, we have directed attention, the only one, which the province of Chekiang contains. The truth of this assertion is, at once, proved by the fact that to the monastery of Tsing-Sze, which is in the prefecture of Hang-Chow, there is attached a similar hall. In the city of Soo-Chow, there, also, stood a shrine in which idols of these many apostles of Buddha, received the homage

of men. This fane, however, was destroyed in the year of our Lord 1860, by the iconoclastic rebels, who, for some years, invaded, and, eventually, overran the midland provinces of the empire. The ruins of this fane, we visited in the year of grace 1866. It is possible, however, and more than probable that, like the fabled phœnix, it has, long ere this, risen from its bed of ashes. In some parts of the empire, there are, we believe, temples in which are contained idols of the eight hundred disciples of Buddha. It is said, at all events, that a hall of this kind forms a part of the monastery called Tai-Chung-Sze, which is situated in the district of Wai-on, in the province, if we mistake not, of Kong-nam.

Upon withdrawing from the hall of the five hundred disciples of Buddha, we entered a small shrine called 崇德堂 Shuung-Tak-Tong. Above an altar in this shrine are arranged, on shelves, several small wooden tablets, each of which is of a green colour, and bears, in letters of gold, the name of the person by whom, or in honour of whom, it was, there, placed. Poor women, more especially those, who are childless, fearing—so deeply rooted is ancestral worship in their hearts,—that when dead, there will be no one to worship, or pay homage to their departed spirits, are, by the Buddhist monks, permitted, upon the payment of a small fee, to place above the altar, tablets upon which their respective names are recorded. These poor women do this, on the understanding that to the tablets in question, worship will be paid by each succeeding generation of monks.

Next door to this shrine, there stands one of a similar nature, and to which the name of 樹福堂Shuè-Fuuk-Tong is applied. The tablets, however, which, in this shrine, are contained, bear the names of women of wealth and position. The object, which these fair creatures have in view by placing in this shrine, tablets on which their names are, respectively, recorded, is, also, to secure, for their souls, in perpetuity, a certain meed of homage. The departed soul that is not worshipped by posterity, is supposed to be of all souls, one of the most wretched, and being thus unpropitiated and unappeased, is regarded as being, ever, in a most restless state. The fee, which the Buddhist monks demand from all women of wealth, who seek to have their tablets placed in such institutions as those, which we are now describing, is, we need scarcely add, much greater than that which, for similar purposes, they exact from women, who are in the humbler walks of life. We, in the next instance, visited another shrine of this nature, and which, to the one last mentioned, stands in close proximity. It bears the name of 檀越堂 Táan-Uet-Tong, and contains ancestral tablets on some of which, the names of men, and on others, those of women are recorded. The object, which persons have in view by placing in this hall tablets bearing their names, is precisely the same as that to which, in the former cases, we have referred. In front of the Táan-Uet-Tong, there is a small pond of dirty water, and in which, at the time

of our visit, two sacred ducks were freely disporting themselves.

We next visited the 齋堂 Chaai-Tong, or refectory. It is, in every respect, similar to that which forms a portion of the Ocean Banner Monastery, or Honam temple. As, on a preceding page,* an account of that refectory, or dining hall, has, by us, been given, there is no need for us, to re-produce it here. As a luncheon had been improvised for us in the 客堂 Haak-Tong, or visitor's hall † of the monastery, we, thither, directed our steps. The hall in question is a large and spacious room, and being cool, it answered well the purpose to which, as a refreshment room, we, on obtaining the sanction of the monks, for a time, converted it. At the upper end of this hall, there is a pond, and in which are contained many tortoises. These little creatures which, we were told, had, by votaries, been thrown therein, as offerings well pleasing to Buddha, were swimming to and fro, with the view of catching grains of boiled rice which, for their especial need, a monk was casting upon the surface of the waters.

On one side of the square, which is in front of the entrance gates of this large monastic institution, there is a temple dedicated to 藥聖大王 Tchu-Shing-Tai-Wong. This worthy was, when upon earth, a distinguished physician. Having, at his death, received

* Vide page 64. † Vide page 62.

canonization, he is, now, regarded, not only by the faculty, but by the people in general, as one of the gods, or patron saints of medicine. Taukwang who, as twelfth sovereign of the reigning dynasty, ascended the throne of China A.D. 1821, conferred, in the twenty-ninth year of his reign, that is A.D. 1850, upon this god, the title by which he is, now, distinguished, namely that of Tchu-Shing-Tai-Wong. In this temple, there stands a large porcelain vase, and in which, water, blessed by the idol, is contained. This water is famed throughout the city, and its environs, for the medicinal properties which, owing to the blessing of the god, it is supposed to possess. It is bought by sick persons in order that, therewith, they may boil the medicinal herbs of which, by their respective physicians, they have been ordered to partake, or, with it, make tea. The sums of money which, for supplies of this water, are, by sick persons, given, vary according to their respective conditions in life. Thus, for example, some persons give for a cup of the water in question small pieces of silver, and others a few cash. These sums of money, before they are presented to the keeper of the temple, are, by the respective purchasers of water, enclosed in small pieces of red paper. In this same temple, there is a small tree, or plant which, in its growth, has been so trained as to resemble, in form, a serpent. Before it, people bend the knee, and render homage. At the time of our visit to the temple, a young Buddhist nun was, to this singularly trained

plant, paying, apparently, the most heartfelt adoration. This temple possesses, as a matter of course, a bell. The characters, which are imprinted upon it, set forth that it was bought, and dedicated to the service of the idol, in the seventeenth year of the reign of Kiaking, that is, A.D. 1813, by Ow-Yaong-Tak and Ow-Wong-Shi his wife, and by their five sons, who were, respectively, named Ow-Yaong-Yan, Ow-Yaong-Yee, Ow-Yaong-Li, Ow-Yaong-Chee, and Ow-Yaong-Sun.

In the second hall of this temple, there are arranged in rows, not less than sixty small idols, which represent, of course, so many heathen deities. These deities are supposed to preside over the sixty years, which form the Chinese cycle. Under each of these images, two, or more small slabs of clay are placed. These slabs were placed in the positions, which they, respectively, occupy, by votaries, who were desirous to curry favour with the gods. Thus, for example, if a person be told by a fortune teller that, during the course of the present, or the ensuing year of the cycle, he will be called upon to suffer great troubles, he, with the view of averting the impending calamities, hastens to this hall, and worships the god, whose especial duty it is to preside over the year in question. A part of the religious ceremony, which, on such occasions, is observed, consists in placing under the idol a small slab of clay.* Of the Chinese cycle of sixty years, it may be interesting and

* When these clay slabs accumulate to such a degree as to prove inconvenient, they are removed by the person, who has charge of the shrine.

instructive to our readers, if, here, we insert from Lobscheid's translation of Sacharoff's Chronology of the Chinese, a few words. "For the cycle of sixty years," then, "which the Chinese call 花甲子 *hwa'-kia'h-tsz'*, they acknowledge themselves indebted to 大撓 Tai-Nau, Nau the Great, one of the ministers of Hwang-ti, or the yellow emperor. By command of his sovereign, in the sixty-first year of his reign, Nau the Great, taking the 十干 *shih-kan*, or ten horary characters 甲乙丙丁戊已庚辛壬癸 *kiah, yih, ping, ting, mau, ki, kang, sin, jin, kwei*, and together with them the 十二支 *shih'rh chi*, twelve other horary characters, 子丑寅卯辰已午未申酉戌亥 *tsz', chau, yin, mau, shin, sz', wu, wi, shin, yu, siuh, hai*, he formed this cycle. The *shih ka'n* have been called the 'ten stems,' and the *shih 'rh chi*, the twelve branches. Nau, commencing with the first of the stems and the first of the branches, formed couplets, and by repeating the first series six, and the second five times, framed the cycle * * * * This being completed, was, according to the tradition, immediately adopted by the emperor, and the sixty-first year of his reign thus became the first year of the first cycle—seventy-four of which, making 4440 years, were completed A.D. 1803."

A third hall of this same temple is called 三娘廟 Saam-Neung-Miu, or temple of the three ladies. These three ladies are supposed to be three goddesses by whom, respectively, three of the seven stars are inhabited. To them, worship is paid by disconsolate, or sorrowful females. Hence the temple has, not

inaptly, been styled the shrine for disconsolate women. Above the altar, paper images of men and women are, by votaries, placed. The paper images of women are, more generally, affixed, in an inverted position, to the rails of the altar. In such positions they are placed either by female servants, or female slaves, who have unkind mistresses, or by women, who have quarrelsome female neighbours, or by the wives of polygamists who, through feelings of jealousy, not unfrequently quarrel with each other. It is supposed that, by affixing, in an inverted position, to the rails of the altar, these paper images of women, the females, whom they are intended to represent, will undergo, by the gracious aid of the three goddesses, an entire change of heart. That hatred and malice, anger and envy will be dispelled, and, that, in their stead, love, joy, peace, long suffering, and gentleness will reign. To the altar, there are, also, affixed paper figures of men, and on which are written, in many instances, the names of the persons, whom they are, respectively, intended to represent. These figures have been affixed to the altar, either by wives, whose places in the affections of their respective husbands, have been usurped by others, or by women, fair and frail, who have quarrelled with their respective paramours. The object, which, by an observance of this ridiculous custom, these foolish women hope to accomplish, is to prevail upon the three goddesses to regain for them, the affections, which, either through quarrels, or by the usurpations of others, they

have been deprived. In a corner of this shrine, there grows a clump of bamboo trees, and to the stems, or branches of which, palm leaf fans are attached. These fans have, in this position, been placed by disconsolate women, who vainly imagine that by the shaking of the fans, dangling as they do in the air, all their troubles will be wafted away.

By still following the course of the street called 西來初地 Sai-Loi-Ch'oh-Ti', we arrived at the gates of the 關帝廟 Kwan-Tai-Miu, or temple in honour of Kwan-Tai, the god of war. Of this worthy, who is so widely celebrated in Chinese history and mythology, it, now, behoves us to say a few words. He was, when in the flesh, a member of the family, or clan, Kwan, and, when a youth, was distinguished by the name of Kwan-Yu. Upon attaining man's estate, he was called Kwan Wan-Chaong. Towards the close of the Eastern Han dynasty, that is about the year of our Lord 221, our hero was a general officer in the imperial army of China. To the, then, reigning emperor, Hien-ti, and to the subjects of that prince, he rendered great services, by the signal success, which crowned his arms, when engaged in a war with a large and powerful body of insurgents. It was the desire of these rebels to overthrow the reigning dynasty, and to place on the vacant throne, their leader, who was named Lui-Mung. But of the events to which we allude, let us proceed to record, on these pages, a few brief details. The emperor, then,

had a cousin named Lou-See who, like the emperor Maximinus of Roman history, was possessed of great bodily strength. There flourished, at this time, a valiant warrior named Chong-Fee, and who, according to native historians, was also of great stature, and of great strength. These two men, who, for their devoted attachment to the reigning family, were pre-eminent, grieved beyond measure, when they heard of the ruin and devastation, which the insurgent forces were, everywhere, spreading. With the view, therefore, of bringing to a close, consequences so disastrous to the kingdom, they resolved to form a powerful army, and, with Kwan-Wan-Chaong at the head thereof, to prosecute with unabated vigour, against the insurgent forces, a war of extermination. This imperial army was no sooner enrolled than it was called upon to take the field against these cruel disturbers of peace and good order. In a series of battles, which, then, ensued, it was invariably successful, and, in the space of five years, had succeeded in recovering a large portion of the imperial dominions, which had fallen under the, hitherto, triumphant banners of the rebel chieftain, Lui-Mung. Kwan-Wan-Chaong, to whose able generalship these great and decisive victories were attributed, received at the hands of his royal master, many marks of favour, and was, eventually, raised to the office of viceroy, or governor general of a tract of country, which, at that time, was called Soo-Kwong, but which, now, forms a portion of the province of Sze-

Chuen. This exalted and important office, he, for several years, filled with honour to the emperor, and credit to himself. The peace, however, which, owing to the great military skill of Kwan-Wan-Chaong, the empire had obtained, and, for some time, enjoyed, was once more to be disturbed. This will appear when we state that the rebel chieftain, Lui-Mung, though vanquished, was not in despair. During the few years, which immediately followed his defeat, he had, in his retirement, been secretly forming a large army, and concocting measures of a nature well calculated, as he supposed, to crown with success any future attempts, on his part, to regain the dominions, which he had before usurped, and from which, by the superior military genius of Kwan-Wan-Chaong, he had been, so ignominiously, driven. He resolved to attack the imperial forces by land and water. Feeling, however, that Kwan-Wan-Chaong, as a general officer, was, in his knowledge and practice of military tactics, superior to him, he determined that the attack, which, by land and water, it was his intention to make, should assume a strategical form. He destroyed, therefore, all the beacons, which crowned the summits of the various hills, beyond which it would be necessary for his land forces to march, and, thereby, precluded the possibility of an announcement being made to Kwan-Wan-Chaong, of the near approach of an invading army. His ships of war were, also, in accordance with his orders, rigged as ships of merchandize, in order that

along the rivers and creeks intersecting that portion of the empire, which he was so anxious to re-vanquish, they might have a free, and uninterrupted passage. He, also, hoped that his vessels, under such a guise as that to which we have just referred, would be able to attack, and take by surprise, a large fleet of imperial war junks which were, then, guarding all the approaches, by water, to King-Chow,—the capital city of the vast district over which, as viceroy, Kwan-Wan-Chaong was swaying the sceptre of almost regal power.

These stratagems, on the part of Lui-Mung, proved successful, for the imperial troops, being taken unawares, fled, horror-stricken, in all directions. Many of them were slain, and amongst the killed, was the, hitherto, invincible warrior, Kwan-Wan-Chaong. His surviving companions-in-arms, being desirous that he should receive the honour of canonization, persuaded the people that he, mounted on a red horse, and holding in his hand a large sword, had been seen to pass through the air. To his manes, however, the ordinary honours were at once paid. And, subsequently, at the command of Chaulieh-ti, who, as first sovereign of the After Han dynasty, ascended the throne of China, A.D. 221, and died after a reign of two years, the posthumous title of Tai-Chung-Kwan was conferred upon him. He was not cannonized until the reign of Chin-tsung, who, as third sovereign of the Sung dynasty, ascended the throne of China, A.D. 998, and died after a

reign of twenty-five years. During the reign in question, the numerous salt wells in the province of Shan-si, and which, to the inhabitants of that region, are a source of great wealth, became dry. The people were, in consequence, greatly distressed, and, at the same time, quite at a loss to account for a calamity so direful. The emperor, who greatly commiserated his suffering subjects, summoned into his presence, the cabinet ministers, with the view of obtaining, if possible, at their hands, an explanation of this mysterious circumstance. Like the magicians of Egypt, however, who were called into the presence of Pharaoh to explain the nature of that sovereign's dreams, they were unable to unravel this singular, and unprecedented event. The emperor had, then, recourse, for advice, to the Chaong-Tin-Sze, or arch-abbot of the religious sect of Tau. This arch-abbot of Tauism replied that the drying up of the salt wells was caused by an evil spirit named Chee-Yow, and that if his imperial majesty were at all desirous to counteract the sad influences of this imp of hell, he must invoke the aid of Kwan-Wan-Chaong, who was then in the world of spirits, and not only in the possession and enjoyment of kingly power, but having, also, under his command, many legions of warlike spirits. To this counsel, on the part of the arch-abbot of the sect of Tau, the emperor gave heed, and on the subject matter of the conversation, which had taken place between them, wrote a despatch to Kwan-Wan-Chaong. This despatch was no sooner written, than it was

committed, with the view of its being forwarded to the departed hero, for whom it was intended, to the flames of a sacred fire. And, here, let us state that in the opinion of the Chinese, all communications intended for the spirit world, are conveyed thither, through the medium of fire. It is, further, recorded in Chinese annals, that an hour had scarcely elapsed, when Kwan-Wan-Chaong, mounted on his red coloured charger, was seen passing through the air for the purpose of granting aid against all the spiritual adversaries of his imperial majesty the emperor of China. Kwan-Wan-Chaong, on presenting himself to the emperor, observed that before entering into a conflict with these legions of darkness, it would be necessary, in order to secure success, for all the subjects of his majesty, who were, then, residing in the vicinity of the salt wells which, by Satanic influence, had been dried up, to close the doors of their respective houses, and not, on any account, to open them during the seven days immediately ensuing. They were, also, requested not to leave their dwellings, during the period already specified. To these suggestions, on the part of Kwan-Wan-Chaong, the people at the command of his majesty, promised to give heed. All the necessary preliminaries having, now, been arranged, this mighty warrior from the spirit world, standing at the head of his legions, opened the campaign against the powers of darkness. For seven days the darkness of night prevailed. The people, who were shut up in their respective dwelling

houses, were aware, by the great noise which rent the air, that a fierce battle was being waged by the good spirits on the one side, and by the evil spirits on the other. The result of this conflict, was a signal and decisive victory on the side of Kwan-Wan-Chaong. The spirits of darkness having been, by him, annihilated, the salt wells not only became once more productive, but of their contents, brought forth still greater supplies. For the important services which, to the state, Kwan-Wan-Chaong had rendered, the emperor, Chin-tsung, conferred upon him the title of Yee-Yong-Mow-On-Wong. In honour of him, and near to the tomb in which, centuries before, his remains had been interred, a temple was by Chintsung erected. Temples, however, in honour of this canonized hero, upon whom an emperor of the present dynasty, conferred the additional title of Chung-Yee-Fok-Mo-Kwan-Sing-Tai-Kwan, are, now, throughout the empire, very numerous.

The ridge beams of this temple, which are made of earthenware, are literally bestudded with small figures of heroes and heroines. These images are so grouped as to represent some of the most important events which, during the life time of Kwan-Wan-Chaong, are said to have occurred. The eaves, too, of the grand entrance of the temple, are, on each side, supported by wooden beams, and on which are carved many figures. Within the temple, the once mighty hero stands before us, "not to speak it profanely," in the form of "a wooden figure."

The idol in question is placed under a richly carved and gilded pavilion of wood.

In this same temple, there are, also, two altars of wood, which are most elaborately carved and gilded. The carvings which adorn the front of these altars, and which consist of representations of men, women, animals, and pagodas, are evidently regarded, by the Chinese, as works of art. For with the view of preserving them, they have most carefully enclosed them, with lattice-work of wire, and large sheets of glass. The carved altars, however, to which we have just called attention, are by no means unique, inasmuch as in other temples, similar altars are contained.

It would appear, too, that, at one time, richly carved altar-tables were placed in Christian churches. To this conclusion, we are led by the following passage which is an extract, on our part, from the *Literary Gazette*. It reads thus:—"At the Society of Antiquaries, April 6th, 1863, Mr. Albert Way, director, communicated a description of a very superb work of the eleventh century, exhibited to the meeting by Colonel Theubet, being the golden altar-table presented in 1019 by the emperor Henry II of Germany, to the cathedral of Basle, on his recovery from a dangerous complaint at the intercession of his patron saint, Benedict. This unique relic is four feet in height and six feet wide, on a ground of cedar-wood, and is composed of pure gold, the intrinsic value of which is estimated at £1,200. It contains five figures,

each twenty-four inches high, and in bold relief representing the Saviour, the archangels Michael, Gabriel, and Raphael, and St. Benedict, standing under circular-arches, supported by elegant columns; the whole on an arabasque ground, surrounded by leaves and flowers interspersed with animals. At the feet of the Saviour, in the centre, are the prostrate figures of Henry and his wife Cunegonda, said to be portraits from life. The artist—unknown—has represented Christ with naked feet, holding in the left hand a globe. * * * * The glory surrounding the head is studded with pearls and precious stones, and, what is very remarkable, some antique cameos. On the frieze and base are inscriptions, in a compound of Greek and Latin alluding to the cure effected upon Henry by Benedict. *Quis sicut Hel fortis, medicus, soter? Benedictus.* Or who like God, is strong, a physician, and a saviour? Benedict. Again, *Prospice terrigenas clemens, Mediator usias,* or Clement Mediator, protect our terrestrial interests." But of this digression, enough.

On the bell, which is suspended in this temple, there is an inscription which sets forth that, by a man named Wong-Too and his son, Tai-Chun, it was, in the third year of the reign of Kanghi, that is in the year of our Lord 1665, bought and dedicated to the service of Kwan-Wan-Chaong, or Kwan-Tai as he is, now, by the masses, more generally called.

In honour of this heathen deity, there stands in the street called Yuk-In-Fong a state temple.

In this shrine, at the vernal, and, again, at the antumnal equinox, worship and sacrifices are, by the officials of the city, paid. At an early hour, too, on the morning of each New Year's Day homage, on the part of some of the leading officials, is, to this false god, rendered.

On leaving this fane, we passed through a street to which the name of Sai-Loi-Ch'oh-Ti is, also, applied. In several shops contained in this street, men are employed in pasting rags together, which, as lining for shoes, they afterwards sell to shoemakers. From this street, we passed into that which bears the name of 賢梓里 In-Tsze-Li. In this thoroughfare, there are many shops in which articles of all kinds are exposed for sale, and in which, curiosities of a very valuable nature, are, occasionally, found. It is in this street, too, that, between the hour of 5 A.M., and eight A.M., of each day, a fair is held. At this fair, articles, which have been pledged at pawn shops of the second, or third class, and which have not been redeemed, are on sale. Stolen articles, also, are, not unfrequently, at this early morning fair, offered for sale. From this street, there is an entrance to a well kept nursery garden, which, by the Chinese, is called 茂林園 Maù-Lum-Uen. In this garden, there are, either for hire, or sale, plants and flowers of various kinds. There is, also, a neat garden house, or bower, to which parties of Chinese, on festive occasions, resort to dine. The inner door way of this garden is of a circular form. It is regarded as an emblem of the sun, and through

which, it is supposed, no evil spirits can, in consequence, pass.

In the adjoining street of 永興大街 Wing-Hing-Tai-Kai we entered a glass blowing factory, which is styled 仁信吹玻璃鋪 Yan-Suun, and where, of course, we had the pleasure of witnessing the process, which, in blowing glass, is, by the Cantonese, adopted. The ingredients, which, in the manufacture of glass, are, by the Cantonese, employed, may be enumerated as follows:—Lead, sand, saltpetre, pewter, and broken pieces of flint glass.* In the first instance, forty catties of pewter, and forty catties of lead, are cast into an iron pan, and, therein, together, well boiled. This mixture of lead and pewter is a second time boiled, and, while boiling, is, at frequent intervals, well stirred up. Moreover, to it, sixty catties of sand are added. This sand, or shek-fun,' as it is termed by the Cantonese, is brought from the district of Yin-tak, which is one of the many political divisions into which the province of Kwang-tung is divided. The stones, from which this sand is obtained, abound in the district, which we have just named. They are, ere they are brought to Canton, reduced to a fine powder by being placed in mortars, and, then, beaten with pestles. The pestles, for this purpose, are, by water wheels, kept in motion. This mixture of lead, pewter, and fine sand, having been well boiled, is, then, poured into jars, which are made either of mud, or clay. At the end of the

* Large quantities of broken glass are forwarded to China, from Australia, for this purpose.

ensuing twenty-four hours, the ingredients in question, to which, sixty catties of saltpetre, and a certain quantity of broken flint glass have been added, are again boiled. This boiling process is continued throughout a period of twenty-four hours. The mixture being, now, quite ready for the purposes of the glass blower, that workman takes an iron blow pipe, and dips one end of it into the very midst of the caldron of boiling glass. He, then, for the purpose of attaching to the end of this pipe, a portion of the thick boiling mixture into which he has dipped it, turns it round, a few times. On removing the blow pipe from the caldron, it is found that to the end thereof, there is attached as much of the thick boiling mixture, as would form a tennis ball. The blow pipe, with this portion of glass still adhering to it, is, once more, dipped into the caldron of boiling glass, and, with the view of gathering more of that mixture, is again turned round in it. To the end of it, on its removal from the caldron, as much glass is attached, as would form a large foot ball. The upper end of the blow pipe is, now, applied to the pipe of a large pair of Chinese bellows, which are suspended at a distance of seven or eight feet, above the mouth of a pit, or excavation in the floor of the factory. The bellows are approached by a ladder, and a man, having taken his station on the highest step thereof, vigorously blows them in order that, by inflation, the ball of glass at the opposite end of the blow pipe, may speedily assume the form and dimensions of a very large

globe. Thus, the small ball of glass gradually swells out, and, at the same time, extends itself to such a degree, as to reach into the pit to which, in a preceding sentence, we have referred. The large glass globe, thus formed, is, in order that the blow pipe may be detached from it, placed, horizontally, on a cradle, or stand which has been, previously, arranged to receive it. The workman, then, by means of a sharp knife, which he has previously immersed in cold water, makes a circular mark, or incision around the neck of the glass globe, which is still very hot, and, by gently striking the blow pipe with a hammer, succeeds in detaching it from the brittle and transparent body, which, by its instrumentality, he has formed. Upon the surface of this vast globe of glass, figures, such as squares, parallelograms, and circles, are, by means of Chinese pens and ink, now drawn. A workman, having provided himself with a diamond, proceeds, in the next instance, to cut it, into as many pieces as there are designs upon it. This labour, he very readily effects by running his diamond along the various lines which, by ink, have on the surface of the glass globe, been traced. Each of these pieces of glass, being an integral part of that which, previous to its mutilation, was a large glass globe, is of course, in the form of a crescent. To flatten each of them, therefore, is the duty, which next demands the attention of the workman. Now this duty, he readily discharges by arranging these various pieces of glass, that is four or six sheets at a time, on a flat smooth

granite slab. This slab, with its brittle contents, he, then, places upon a pivot, which is steadfastly fixed in the centre of a hot charcoal furnace, or grate. For a few seconds only, this slab is allowed to remain on the fire, and, while thereon, it is made to move in a circular form around the top of the pivot by which it is supported. On being removed from the fire, it is found that each piece of glass, which was placed upon it, is quite flat. These squares of glasss are, eventually, sold either to looking glass makers, in order that they may be converted into mirrors, or to those artists, whose especial calling it is to paint pictures on glass, rather than on canvass, or paper.

In order to make red glass, the workman mixes with the ingredients, which we have already enumerated, a certain quantity of gold leaf. Artificial flowers also, with which the Chinese decorate their ancestral, and public altars, and which are made of very thin copper, and coated with gold leaf, are, when old, and, therefore, no longer required, not unfrequently bought by glass blowers, and, for this very purpose, used. With the view, too, of imparting a green, or blue colour to glass, a powder either of a green, or blue colour, is, to the many ingredients of which we have elsewhere spoken, carefully added.

On withdrawing from this glass blowing factory, we passed through the street which is called 福星街 Fuuk-Sing-Kai, and in which thoroughfare, an early morning fair, similar,

in many respects, to that which we have already described, is, also, held. In this street, there are two halls, in each of which, throughout the course of the fair, many jade stone articles are exposed for sale. From this street, we passed into that which is called 長興街 Ch'eung-Hing-Kai. Here reside and labour, many lapidaries. The chief occupation of these men consists in making jade stone ornaments of various kinds. This stone, which is found in large quantities in the province of Sze-Chuen, is a nephrite, and, therefore, one of great hardness, and durability. In its natural state, it resembles the ordinary large stones, which are seen in the beds of mountain torrents, or rivers. Of these jade stones, some, in point of colour, are white, and others light green; some are dark green, and others white and green. The large blocks of jade stone are cut into small pieces by means of wire saws, the use of which, for many centuries past, has been known to the Chinese. A saw of this kind, is in the form of a wooden bow, with a string consisting of plaited steel wire. It is kept in motion by two men, of whom, one stands on the right side and the other on the left of the block of jade stone, which, into small pieces, it is their business to saw. At frequent intervals, throughout the course of their labour, they, by means of small brushes, and with the view of causing their wire saw to work smoothly, drop into the incision which, in the block of jade stone, they have so far succeeded in making, quantities of a

mixture of water and emery. The small pieces into which the block of jade stone has, in this manner, been divided, are given to other lapidaries who, by means of small, sharp circular saws which, by treddles, are kept in motion, form, for the decoration of the person, ornaments of various kinds. In order to round off all bracelets, finger rings, and earrings, which of this valuable stone are made, circular iron grooves are called into requisition, and which, by treddles, are, also, made to move. These various articles with the view of receiving a bright polish, are applied to circular grooves, which are lined with leather. Certain kinds of jade stone are of very great value. This remark, on our part, applies, more particularly, to that which is of a green colour. Jade stone is not confined to China. On the contrary, it is found in New Zealand, and in other parts of the world. From New Zealand, it is, occasionally, brought to China, for sale, by European ship masters. They, however, fail to find in the flowery land, a good market for such a commodity on the ground that, by the Chinese, it is, generally, regarded as a stone of a nature very inferior to that, which, in various portions of China Proper, is found.

In a street adjoining that in which the lapidaries reside, there are many artisans employed in making bracelets of glass. The glass of which these personal ornaments are made, consists of ten catties of pewter, forty catties of lead, six catties of Yin-tak sand, and forty catties

of saltpetre. The bracelets in question are, in some instances, made to resemble bracelets of jade stone, and, not unfrequently, so perfect is the imitation as to require a well practised eye to detect the difference. Of various colours, also—colours produced by processes, which we have already described*—are ornaments of this nature, occasionally made. By Chinese women, who are in the humbler walks of life, bracelets of this kind are much used. By all Parsee and Mohammedan merchants, who reside at Canton, such articles are, also, in large quantities bought, and, by them, forwarded to Bombay and Calcutta respectively, where, being much prized by Indian women, they meet with a very ready sale. Our readers need scarcely be told that such ornaments are very cheap.

The monastery called 長壽寺 Ch'eung-Shau-Tsze, or Longevity Monastery, or Temple of Longevity, as it is, by foreigners, more generally called, being in the immediate neighbourhood of this street of lapidaries, we hastened to visit its various shrines and courts. The shrine called 大雄寶殿 Tai-Hung-Poo-Tin or that in which the respective idols of the past, present, and future Buddha are placed, is not only extensive, but very neat. The three gilded idols, to which we have just referred, are mounted on lofty pedestals of stone, and from the vaulted roof of the shrine, there are suspended several streamers of red camlet and on each of which in letters of velvet, is embroidered the name of

* Vide p. 239.

O-Mi-To-Fat. In this shrine, there is, also, a large bell. From an inscription, which is engraved upon it, we learn that, by four merchants, natives of Paw-Yuen, a district in the prefecture of Yu-Chow-Foo, Kwang-Si, and who were, respectively, named Tchoy-Hin-Sam; Chaong-Tchu-Kow; Wong-Koo-Sze; and Yik-Fui-'Ng', it was bought, and dedicated to the service of the three Buddhas. We are, by this inscription, still further informed that the bell was, by the donors already named, placed in its present position, on the eighth day of the fourth month of the eighth year of the reign of Man-lih, that is, in the year of grace 1581. For Man-lih, who was the thirteenth emperor of the Ming dynasty, ascended the throne of China A.D. 1573.

In the second shrine of this monastery, there is a dagoba which, to the eye, presents a very gaudy and tinsel appearance. It is made of wood, is in the form of a pagoda, consists of seven stories, and is covered with gilt. Underneath it, a relic of Buddha is supposed to be deposited.

In the third shrine—before which there is a pond of stagnant water, which, by a small three arched bridge is spanned—there sits an idol of the Buddha of Longevity. This idol represents the Buddha in question, as being large, fat, and merry. Husbands and wives on being blessed with offspring, not unfrequently resort to this shrine with the view of returning to the idol, for such blessings, their most heartfelt

thanks. The Chinese feel that to be blessed with children, and with children's children, is for them to live in posterity. On each side of the shrine, there are arranged several idols, and which, in all respects, are similar to those, which are placed in that shrine of the Ocean Banner Monastery, or Honam Temple, which is especially dedicated to Pee-Lu, and the Tien-Wong, or heavenly kings.* Above the shrine, in which sits the idol of the Buddha of Longevity, there is a small fane in honour of Koon-Yam, the goddess of mercy.† It is approached by a staircase, and as no one is suffered to enter it, unless he uncover his feet, it is, we presume, regarded by the monks, as a place of great sacredness. As the refectory of this monastery resembles in its arrangements, those dining halls, to which, on preceding pages, ‡ we have had occasion to refer, there is no need for us to give a description of it, here. The apartments, however, which, in this monastery, are set apart for the service of the abbot, are worthy of notice for the reason that they overlook a garden, which, though small, is, nevertheless, a very perfect specimen of Chinese landscape gardening. It consists of a pond of water which, as its surface is, at all times, covered with duck weed, presents not a very attractive appearance. In the centre of the pond, however, there is an exceedingly well formed stone rockery, and from the sides of which are growing shrubs of various kinds.

* Vide pp. 59 & 60. † For an account of this goddess, vide p. 51.
‡ Vide p. 64.

The stones of which this rockery is made, were brought, if we mistake not, from the province of Kwangsi. By wire and cement they are bound together. The pond, too, is spanned by a foot bridge of granite slabs, and which, from the zig-zag form of its construction, is supposed to resemble a wriggling dragon. At one end of this bridge, there stands an octagonal bower, or garden house, and to which both monks and citizens occasionally resort to dine.

In the first court yard of this monastery, there is a small gateway by which access to a nursery garden, is obtained. In this garden, there are not only plants of various kinds to attract the attention of the visitor, but large earthenware bowls in which are contained gold fishes. There are, also, several large troughs into which, in order to spawn and bring forth young, these members of the finny race are, at a certain period of the year, cast. The fish to which we are, now, referring, is the cyprinus auratus, or gold carp. Of all the gold fish which the Chinese possess, it is by far the most beautiful. According to Pennant it was introduced into England, towards the close of the seventeenth century.

With regard to the cultivation of gold fish, Mr. Mayers observes in the second volume of *Notes and Queries* page 123 that "the belief mentioned by Darwin (*Variation of Animals and Plants etc., Vol. I. p.* 296) to the effect that gold fish 'have been kept in confinement from an ancient period in China,' is well founded. All

Chinese works on natural history contain notices of the Kin-yu (i.e gold fish,) which name is applied to several cyprinidæ, but principally to the cyprinus auratus, or proper gold carp. In the *Pên-Ts'ao-Kang-Mu*, composed *circa* 1560, we find Li-Shih-Chêu saying: 'of gold fish there are the *li* (carp,) *tsi*, *ts'iu*, and *tsu* varieties; of which the two last named are the most difficult to obtain. The golden *tsi* (tench?) alone are of a lasting kind.' * * * * In ancient times little was known of them; but the statement in the Po-Wu-Chih (a work dating from the third century) that 'fish from the Li-po-sê river have gold in their heads' is probably a distorted reference to these fish. The 'fish with vermilion scales,' said in the *Shu I Chih* (a work of the eighth century) to have been seen by Han-Chung of the Tsin dynasty, are, no doubt, also the same. It was during the Sung dynasty (which commenced A.D. 960) that they were first reared in confinement; * * and now they are cultivated by families everywhere for the sake of ornament."

"In the work entitled *Wu Li Siao Shih*, * * * compiled early in the 17th century, and printed in 1664, a section is devoted to the 'Method of cultivating Goldfish,' and an extract is here given from the T'ing-shih of Yo K'o, who wrote about A.D. 1200, and who states that: 'The best (gold fish) are the *Kin Tsi* and next in order come the *Li*. For those that have three tails, and nine tails, and are white with vermilion spots, take small red insects (of a

certain kind described) and feed the fish with them for 100 days, when they will all change their colour. From being at first white like silver, they will grow gradually yellow, and in the course of time become golden.' "

"The author of the *Wu Li Siao Shih* adds the following curious statement: 'Gold fish with triple and quintuple tails are produced by covering the spawn, when dropped with a large prawn;—if there be no prawn, the tails are of a common kind.' "

"The Cyclopædia called *Ké Chih King Yüan*, published in 1735, gives a multitude of quotations on this subject, the most important of which is from a work called T'siu Siu Lui K'ao * * * In this it is stated that: 'Since the year 1548 there has been produced at Hang-chow a variety of *Kin-tsi* called the fire-fish * * * * from its intensely red colour. It is universally admired, and there is not a household where it is not cultivated, in rivalry as to its colour and as a source of profit:' &c., &c. "

"The same writer adds, immediately following the above statement: 'There is no mention of the *kin yü* (gold fish) in [historical] literature; and the Shu P'o expresses the opinion that they existed only in the lake of the Lui Ho Pagoda.' Hence Su Tsze Mei in his poems entitled *Liu Ho T'a Shik* * * * says: 'Leaning on the bridge I wait for the Kin-tsi to rise;' and Su Tung-po also says: 'I know where the *kin tsi yu* * * * lies by the southern

screen.' Thus, the fish must have abounded after the period of removing the capital to Hangchow (A.D. 1129)."

The two poets above mentioned flourished a considerable length of time before the period of the removal of the Capital, and the writer quoting them probably means that, inasmuch as it is found mentioned in their poems, the gold fish must have been thoroughly abundant by the middle of the 12th century. Su-Tsze-Mei was born in 1008, and died 1048. Su-Tung-po died in 1101, aged sixty-six. It is, therefore, evident that at about the time of the Norman conquest of England, gold fish were already known in China. It may be added that the cultivation of fish appears to have been practised in China from a period of very high antiquity. The work called *Sze Lui Fu* * * * published about A.D. 1000, quotes, indeed, a passage from the *Yang Yu King* * * * or Treatise on Fish-rearing, (which I have never seen mentioned elsewhere) to the following effect: "Wei, Prince of T'si, inquired of T'ao Chu Kung (the name assumed by Fan Li, the Chinese Crœsus, B.C. 470) by what art he had accumulated his enormous wealth. He replied that he had five methods of dealing with animals, the first and foremost of which was water cultivation, that is to say, the rearing of fish. He had turned six *mow* of ground into a pond, and made nine islands therein with blocks of stone to gather the spawn..... The reason that he cultivated the carp was because they do not devour each

other, and moreover because they grow to a large size easily, and are much prized."

"Although the statement regarding Fan Li is, doubtless, a fable, it, nevertheless, seems to indicate beyond doubt the very early rearing of fish in ponds set apart for the purpose." But of this, enough. Let us, now, proceed to observe that the monastery, to which this garden is attached, and which was founded during the first year of the reign of Shin-tsung, or Man-lik, that is in the year of grace 1573, was, for many years, presided over by an abbot of great erudition, named Shing-kwoh. This Buddhist priest, who died A.D. 1869, was renowned throughout the city of Canton, and its environs not only for his knowledge of the Buddhist and Confucian classics, but, also, for his skill as an artist. As an oculist, too, he had a great reputation, and, by persons suffering from ophthalmia, was, for advice, very frequently visited. As an adviser, with regard to affairs political, he was, also, held by the officials of the city, in high estoem. During the four years that the city of Canton was occupied by the allied armies of Great Britain and France, the highest native officials of the city, were frequent in their visits to this monastery, with the view of receiving from his lips, words of counsel in matters political.

On leaving this monastery, we directed our course to the street called 賜春洞織機房 Chow-Ch'uun-Tuung, in order that we might inspect a few of the many silk weaving establishments,

which it contains. On our way to the street in question, we passed through a small square which is termed 閉翳亭 Pi-ai-t'ing, or sorrow bower. It is generally supposed that, ages ago, this square was the resort of persons, who were suffering from misfortunes of various kinds, and who, by comparing their sorrows, sought to comfort one another. In one corner of this square, there is a stagnant pond, and above which, on piles, is erected a matshed in which, daily, one of the literati of the city expounds to large and attentive audiences, portions of the writings of the Chinese sages.

Upon entering the street called 曛春洞 Chow-Ch'uun-Tuung, we at once heard the sound of the shuttle as it was, by the dexterous hands of the weaver, being quickly driven from one side of the loom to the other. Many of the weaving establishments, which this street contains, we entered, and were, indeed, gratified to see the beautiful fabrics which, by expert hands, were being manufactured. The loom, for plain weaving, is very similar to that, which, in England, and other European countries, is employed. The frames, however, for warping and beaming, differ, in some respects, from those which, amongst European weavers, are in daily use. For the purpose of weaving flowered, or figured silks, and satins, the draw-loom, in its very primitive state, is still, by Chinese weavers, used. The draw-boy sits above the frame, and, with an unerring precision, and perfect regularity, pulls the strings, or cords by which he brings down

the necessary warp threads preparatory to the movement of the shuttle on the part of his fellow-labourer. As the Chinese are very much opposed to innovations, many years, we are afraid, must of necessity elapse, before the draw-loom and draw-boy give way to the excellent contrivance of M. Jacquard.

There are, also, many weavers in Canton, who gain their daily bread by weaving broad ribbons. Ribbons of this kind, are, by Chinese ladies, required as coverings, or stockings for their small, or contracted feet. The method which is observed in making ribbons of this nature, is very similar to that by which, on board ships of war, ropes are made.

On withdrawing from the street called Chow-Ch'uun-Tuung,—the centre point of a district which, owing to the many silk weaving establishments it contains, may not inaptly be termed the Spitalfields of the city of Canton,—we proceeded to a place which, by some Chinese, is called 猪鱷崗 Chue-na-kong, and by others 珠瑁崗 Chue-mooi-kong. The object which we had in view in visiting this quarter of the western suburb, was to inspect the 義塚 tumulus or mound of earth in which are entombed the bones of the great majority of those persons who, at the time of the capture of the city of Canton by the Tartars, were put to the sword. This conquest was obtained during the reign of the emperor Sun-chi who, as seventh sovereign of the Great Tsing dynasty, ascended the throne of China A.D. 1644, and

died after a reign of eighteen years. On a stone, which is placed on the summit of the tumulus, there is an inscription which states that, here, the bones of the men, women, and children who, in the four quarters of the city, were slain on its capture by the Tartars, are, entombed. The relics contained in this tumulus, are, not unfrequently, worshipped by gamblers with the hope that—through their efficacy—they—the gamblers—may be fortunate at the gaming tables, which it is their custom to visit.

Near to this tumulus, or mound which, in altitude, is, probably, not more than twenty feet, there stands a temple, which has been, recently, repaired, and in one compartment of which, there is an idol of Ts'oi-San who, by the Chinese, is regarded as a god of wealth. It is said of this personage that, when in the flesh, he was the first person, who acquired vast possessions—a Crœsus, in short, of this great empire. In another compartment of this same temple, there is an idol of Koon-yam, the goddess of mercy, and of whom, in our description of the Ocean Banner Monastery, or Honam temple, we have given an account.* In another room, there are arranged on shelves, several tablets, and on which are recorded the names of paupers who, it is supposed, have died without issue, and, who, therefore, have, in this world, no one to appease or propitiate, by rites of worship, and the customary offerings, their manes. With the view, then, of appeasing these departed

* Vide pages 52, 53, 54, 56, 57.

souls, votaries resorting to this temple, usually render them homage. In another room, stands the idol of Cheung-Wong-Ye. We may observe that it is customary for artificers, carpenters, and others, to place in each house, which they may be called upon to repair, a portrait of this deity. To the likeness in question, which is usually placed above a small temporary altar, the artificers, at the commencement, and close of each day's labour, pay homage. The portraits of this god, are, for the purpose which we have just mentioned, usually purchased at this temple. Further, when the repairs of the house have been effected, it is customary for the portraits in question to be returned, by the artificers, to the keeper of this temple, and to whom, also, at the same time, small pecuniary presents—lucky cash as they are termed—are, by them, given. The principal temple, in honour of this god, is situated at Sai-Ts'uen, which is one of the many populous suburban districts of this large and ancient city. In close proximity to this tumulus, and temple, there are several shops, 線香舖 Sin-heung-poo, as they are called, in which incense sticks are made. The mixtures, or pastes, of which incense sticks, apparently so necessary to the worship of Chinese idols, are made, consist, respectively, of powdered leaves, powdered bark, and powdered wood of certain kinds of gum trees, and a little water. Each incense stick of the best kind, consists, firstly, of one coating of the paste, which is made of pounded bark; secondly, of one coating of the paste, which is made of powdered wood and

bark; and thirdly, of one coating of the paste, which is made of powdered leaves. With the view, too, of rendering each mixture still more fragrant, the dust of sandalwood, and powdered spices are added to it. Over each mixture, or paste, smooth strips of bamboo are, by the workmen, rolled, and to which, of course, portions of it adhere. The strips of bamboo, when coated with these pastes, possess the appearance of long and slender tapers. The incense sticks, in this manner formed, are, then, put into a tub, and shaken—a process this, by which they are rendered perfectly smooth. They are, in the next instance,—being still damp,—sprinkled with well powdered leaves, and, are, then, for the purpose of drying, exposed to the rays of the sun.* The bark of trees, which, for this branch of industry, is required, is brought, in large quantities, to Canton, from the district of Cheng-Uen, which is in the prefecture of Kwang-Chow-Foo, and from that of Kwong-Ling-Uen, which is in the prefecture of Shu-Hing-Foo. These prefectures, or departments form a part of the extensive province of Kwang-tung. The bamboo stems, or branches, which, for this purpose, are also used, are brought, in some instances, from the district of Wai-Tchap, which is in the province of Kwang-si, and, in others, from the respective districts of Kwong-Ling-Uen and Yin-Tak, which are in the province of Kwang-

* Coils of incense sticks are made in the following manner. An iron vessel, which, in form, resembles a short cannon, and which is provided with a touch hole, having been placed in a vertical position, is filled with the clay, or paste of which incense sticks are made. A rammer is then gradually driven, by means of a lever, into the iron vessel. This rammer causes, of course, the clay to pass in the form of coils, or strings, from the iron vessel through the aperture, or touch hole to which we have referred.

tung. The stems, or branches of bamboo, from which these strips are obtained, are, previous to their being used, immersed, during a period of two months, in a tidal, or running stream. The leaves, which, for this industry, are required, are those of an aromatic tree, and the wood necessary for the same purpose, is that of a gum tree, which we have seen growing, in large quantities, on the sides of the Tsung-Fa hills. Branches of the trees in question are, by the woodmen, lopped off, and, when cut into small pieces, are cast into mortars, with a view to their being reduced by pestles to a fine powder. The pestles, which are used for this purpose, are kept in motion by water wheels. These water wheels, or water mills are erected on the banks of mountain streams, and in the closest possible proximity to the plantations in which the trees, required for this branch of native industry, do grow. When travelling, on one occasion, through the district of Tsung-Fa, we readily embraced an opportunity, which was afforded us, of visiting one of these establishments. But let us proceed.

In close proximity to these incense stick shops, there is a garden in which gold fish are reared. It is called 聚星園 Tsué-Ling-Uen, and is approached by a street named 珠秀坊 Chue-Saû-Fong. It is very small, and the ponds in which the gold fishes are bred and reared, are few in number. As this garden is not well tilled, its appearance is, of course, not, by any means, inviting.

To the 乞兒頭會館 Hat-I-T'au-Ooi'-Koon, or beggars' guild, we, next, directed our

course. For in China, beggars, as well as trading companies, have their societies, or guilds, and into which, members, on the payment of certain fees, are admitted. Moreover, over each guild of beggars, an elder, who is, also, a beggar, is appointed to preside. To each beggar, on becoming a member of a society, or guild of this nature, a talisman is given, and which he, at all times, carries in his pocket. The ceremony, which accompanies the initiation of a beggar into one of these societies, or guilds, takes place in the public hall of the guild. The candidate for membership worships the tutelary god of the guild, and to each person present, gives a piece of betelnut. A promise to obey the rules of the guild, is, also, on his part, distinctly made. These initiatory rites having been brought to a close, the candidate is declared a member of the society, and to him, the pass word into all the assemblies of the brotherhood, is, at once, made known. On entering the guild, which, by the beggars, is termed 聚賢堂 Tsuê-In-Tong, we were not surprised to find that it was very small, and exceedingly dirty. On a board, which, in one of the chambers of the guild, occupies a prominent position, the following rules are recorded:—

"The rules, or customs for the regulation and observance of the 'Flowery Sons.' The emperor of this vast country, has laws according to which he rules. The affairs of cities, towns, villages, and hamlets, are, also, directed and regulated by their respective laws, and customs. Now we, who are members of this guild, ought, also, to possess, for the well

being of our community, a code of laws, and excellent customs. The seniors ought to rule the juniors, and the juniors ought to obey the seniors. As brethren, we must live in peace and harmony. For members of this guild, who are turbulent, and disobedient, will bring disgrace not only upon themselves, but upon each member of the community, and, by their bad example, cause others to set at nought the authorities of the guild. We, therefore, issue for general information, the following rules, and to each of which it is expected that, on the part of all, the strictest possible allegiance will be paid. Firstly, then, in this guild there is set apart a palace in honour of Kwan-Tai who, for ever, shall be regarded as our tutelary god. Upon his gracious protection, all generations of beggars shall depend. Therefore, twice, daily, that is in the morning and evening, let tapers, and sweet smelling incense—the candlesticks and incense burners being properly cleaned,—burn in his sacred presence. In the presence, too, of the idol, let no one dare to act irreverently."

"Secondly, members of this guild being brethren, are strictly called upon not to quarrel. To do so is to bring disgrace upon themselves, and their parents. Let it be clearly understood, then, that should members of this guild despise this law, and with each other quarrel, they shall, on conviction, be severely flogged. Thirdly, it is permitted to any member of this guild, on receiving alms at a house in which marriage nuptials are being celebrated, or funeral obsequies

are being performed, to give to the householder, a receipt, bearing the stamp of the guild, in order that, by placing it on the side post of the entrance door of his house, he may, during the celebration in question, be regarded as exempt from any further exactions."

"Fourthly, members of this guild are, particularly, commanded to keep their hands from picking and stealing, and not, on any account, to purloin things, either great or small, when traversing the streets in search of food. The punishment due to each violator of this law, is a flogging of one hundred blows."

"Fifthly, fruits, vegetables, and other edibles which, on open stalls, are exposed for sale, are not even to be touched by members of this fraternity. The penalty due to any one, who dares to act in opposition to this law, is a punishment of forty blows."

"Sixthly, let it be made known to all men that each member of a begging fraternity, on arriving at the city of Canton, from any of the surrounding districts, shall be permitted to lodge and board in this guild, during a period of three, or four days. Should such an one desire to spend the day in traversing the streets in search of alms, it is imperatively necessary for him to obtain, before gratifying that desire, the permission of the president and elders of this guild. For should he, while traversing the streets in search of alms, without having, in the first instance, obtained the permission of the president and elders of the guild so to do, fall into trou-

ble, who is to be held responsible for his acts?"

"Seventhly, it is required that the junior members of this society, shall keep the guild house in a state of cleanliness. Moreover, if any member of this society create a disturbance in the streets, he shall not, in future, be suffered to reside in this hall, nor yet to have a voice in any of its deliberations."

"Eighthly, it is enacted that all beggars, who come to Canton, from any of the surrounding districts, and who are allowed to reside for a few days in this guild, shall act towards the elders of the guild, in a most respectful, and reverential manner. It is further enjoined that, towards weak and imbecile members of this guild, their conduct shall be kind, and gentle. He who, in either of these respects, offends one member of the society, offends all."

"Ninthly, it is required of members of this society to pay their just debts. Those who refuse to do so, shall, for ever, be dismissed from the society. It is, further, certified that the funds of the society shall be disbursed in promoting the welfare of its members. In case, too, of the death of a member of the society, the sum of two dollars shall be expended in purchasing a coffin, and digging a grave in which to enclose, and bury his remains."

"These laws were framed on an auspicious day, in the third month of the fifteenth year of the reign of Taukwang," A.D. 1836.

In another apartment of this guild, we observed an ancestral altar, and above which were arranged tablets bearing the names of de-

parted members of the society. Before these tablets, incense is, twice daily, burned, and homage, twice daily, paid. Once in the third month, and, again, on the twenty-sixth day of the ninth month of each succeeding year, the members of the respective guilds of beggars, are, at the expense of the tradesmen of the city, entertained at dinner in one of the large restaurants of the city. To the funds, which, for purposes of this nature, are established, each tradesman contributes two hundred cash. These banquets, tradesman give, more especially, as rewards to the elders of the respective guilds of beggars for having, during the course of the preceding six months, protected them from annoyances and intrusions on the part of leprous persons, snake charmers, street play-actors, and beggars called Kat-T'au-Hok, or beggars, who cut their bodies to excite sympathy, and Kat-Kow-Chay-Luung, or beggars, who, upon entering shops, threaten that if their wants be not, at once, supplied, they will,—to the disgust, of course, of all, who are present,—deliberately expose their nakedness.

The monastery called 西禪寺 Sai-Shim-Tsze, being, of Buddhist cloisters, one of the most ancient in the city of Canton, we were induced to visit it. It was founded in the year of our Lord 373—the year, which witnessed the accession of Ngan-ti, the tenth sovereign of the Eastern Tsin dynasty, to the throne of China. This monastery was, in the first instance, called Kwai-Fuung-Tsze, or "Tortoise Peak Monas-

tery." This singular name was derived from a large stone, or boulder, which stands in the rear of the monastery, and which, in form, is supposed to resemble the back of a tortoise.

A minister of state named Fong-Hing-Foo, who flourished sometime during the reign of Kiah-tsing—who, as eleventh sovereign of the Ming dynasty, ascended the throne of China A.D. 1522, and died after a reign of forty-five years,—was much attached to this place, and, for solitude and meditation, had frequent recourse to its courts. On the demise of Fong-Hing-Foo, a literary chancellor, who was named Ngi-Kau, and who, with Fong-Hing-Foo, had lived on terms of the greatest friendship, destroyed a portion of this monastery, and, on the ruins, which he had made, raised a large shrine, in which, as an object worthy of worship, he placed an idol of his departed friend, Fong-Hing-Foo. In the early part of the Great Tsing dynasty, the two kings, who, under the banners of the Tartar emperor Sunchi, fought against, and overcame the city of Canton, destroyed this shrine and restored the monastery to its former state of importance. To this monastic institution, the two kings in question applied, at this time, the name of Sai-Shim-Tsze. This monastery was afterwards enlarged by a governor of Canton, named Li-Tsi-Fung. He added to it, a hall in which ten thousand small idols, representing so many Buddhas, were, eventually, placed. He, also, erected within the precincts of the monastery, a stone pillar, and on which was recorded an inscription to the effect that, in future, the

monastery was to be regarded as inviolably sacred—yea, a very "sanctum sanctorum." This cloister, however, which has, long since, fallen into decay, is, now, in short, a ruin. The hall, which once glittered with ten thousand gilded idols, is, at present, a dirty and empty loft. In the principal shrine of this monastic institution, there hangs a large bell, which weighs upwards of twelve hundred catties, and which, according to an inscription on one of its sides, was dedicated to the service of Buddha, by a person named Cham-Chan-Yik, and his wife, Cham-A-Shi. They were natives of Nankin, and, for reasons, which are not stated, came to reside in the city of Canton. This bell was dedicated to the service of Buddha, by the persons already named, in the tenth year of the reign of Tsung-ching, that is, in the year of our Lord 1638.

Within this cloister, not more than two, or three monks, now, reside. In the court-yard, by which it is approached, several weavers' shops, as a further endowment of the monastery have, recently, been erected. From the tenants, however, of these weaving establishments, the monks experience, so they informed us, great difficulty in obtaining the usual monthly rents. On the occasion of our visit to this monastic institution, we were told that a monk, with the view of cultivating a holy abstraction from worldly cares, was in voluntary confinement in one of the dark rooms of the establishment. We were, further, informed that, during the preceding six months, he had not spoken to any of his fellow creatures. On express-

ing a wish to visit this recluse, we were told that such a step, on our part, would greatly disturb his peace of mind, and that, for the reason in question, it would be better for us not to intrude upon his solitude. We, however, caught a glimpse of him by peeping through a small aperture in the wall of his cell. It was through this same aperture that, twice daily, small portions of food were handed to this ascetical, and devoted follower of the quietism of Buddha.

We now retraced our steps to the street called 長壽里 Ch'eung-Shau-Li. In this street there are several shops in which silk edgings for the dresses of Chinese ladies, are sold. These edgings are woven by weavers, whose shops are in the vicinity of a bridge called Ts'oi-Huung-K'iu. The principal object, however, which we had in view in passing along this street, was to call at the shop named 廣隆玻璃燈舖 Kwong-Luung. In this establishment, which is especially set apart for blowing glass, we saw men engaged in blowing glass lamp shades of various sizes and shapes. This labour, the workmen readily effected by the use of blow pipes and clay moulds. In other shops contained in this street, silk pockets, or pouches, together with fan and spectacle cases made of the same material, and all richly embroidered, are, for sale, exposed.

We, then, directed our steps through the street called 曉珠里 Hiu'-Chue-Li', the shops of which thoroughfare are, at all times, well stocked with Manchester goods.

Upon entering the street named 瑞興里 Sui'-Hing-Li, we called at the 祥茂蓮畫扇舖 Ts'eung-Maú shop, in which rice paper pictures, and fans of different kinds, are on sale. In this same establishment, native artists paint designs of a very varied nature, not only upon fans, but, also, upon sheets of rice paper. Rice paper, we may, here, observe, is obtained from the pith of a tree, which, in the island of Formosa, grows in large quantities. The tree and its pith are, in point of appearance, not very dissimilar to the elder tree and its pith, and with which, of course, we are all so very familiar. The pith of the rice paper plant, upon being removed from the branch in the centre of which it is found, is, by a very sharp edged knife, which resembles a chopper, pared into very thin sheets. These sheets pass, eventually, into the hands of the artist, who, then, paints upon them designs of various kinds. At Manka, a town in the northern part of the island of Formosa, we, on several occasions, saw workmen busily engaged in preparing, for the aforesaid purposes, sheets of rice paper. Indeed, this branch of industry affords, in the town already named, occupation to a great number of workmen. Going, still further, along this street, we, at length, turned to the right hand, and entered a narrow thoroughfare, which is called桂蘭里Kwai'-Laan-Li. Here, we visited a shop called 義昌 I'-Chaong, and in which we saw four, or five men, who, by means of rude and simple implements, were making ornaments of mother of pearl. They shewed us some large

bi-valve shells upon which designs of landscape gardens, temples, and bridges, were most exquisitely carved. A large collection of carved mother of pearl card counters, they, also, submitted to our inspection, and with which we were, equally, well pleased. At no great distance from this shop, there is another in which similar articles are carved, and sold. It is known to the public, in general, by the name of 義興 I'-Hing.

It was, now, necessary for us to retrace our steps, in order that we might pass through the street called 楊巷 Yeung-Hong. Here, we visited a large glass blowing factory, which bears the name of 泰源玻璃舖 Tai-Uen. As we have, on a preceding page * of this work, given a full description of the mixture, of which, by the Chinese, glass is made, and of the manner in which, by them, it is blown, there is, surely, no need for us to add, here, on the subject in question, any further remarks. From the Tai-Uen glass factory, we went to a similar institution which is adjacent thereto, and which is styled 宏盛玻璃舖 Wang-Shing. In the front room of this establishment, looking glasses are made, while in the inner apartments thereof, glass is blown. The method adopted by the Chinese in making looking glasses is very simple, and may be described as follows:—Each workman takes his seat at a table upon which is placed a wooden tray containing quicksilver. In the centre of the tray,

* Vide pages 236 and 237.

is placed a small flat slab, which, in form, resembles a parallelogram. Upon this slab, the workman stretches a piece of tin-foil, which he immediately coats, or besmears with quicksilver. Over the tin-foil, which has just been covered with quicksilver, he, then, spreads a sheet of paper, and upon which, in the next instance, he places a square of glass. The sheet of paper, which is between the tin foil covered with quicksilver, and the square of glass, he, then, gradually, withdraws, in order that to the glass, the quicksilvered tin-foil may adhere. The mirror is, by this simple process, formed, and, so soon as it has been framed, is, of course, offered for sale. The sheet of paper, as it is gradually drawn from its position, between the square of glass, and the quicksilvered tin-foil, not only consumes the air, but, at the same time, removes from the quicksilver, the film of oxide.

In continuing our course through the street called Yeung-Hong, we passed several shops in which, amongst other articles, richly embroidered silk shoes for the use of Chinese ladies, are sold. In other stores of this same street, Chinese tobacco pipes with long stems, are exposed for sale. The stems of which, in some instances, these pipes are formed, consist of the thin branches of bamboo trees. The branches in question are brought, in large quantities, to Canton, from Kwei-Lum, the metropolis of the sister province of Kwang-si. In other instances, they are formed of canes, which are obtained from the Philippine Islands, Borneo, and Malacca.

With the view of rendering these bamboo stems, and Malacca canes, perfectly straight, they are, first of all, in bundles, suspended over, and then, separately, passed through the flames of a charcoal fire.

We now entered the street called 十七甫 Shap-Ts'at-Poo, and, at once, proceeded to inspect a first class pawn-shop named 元貞當舖 Uen-Ching. This building consists of a square tower of brick, which rises to an altitude of several feet. This remark applies to all pawn-shops of the same class, for of institutions of this nature, there are, in China, three classes. Such establishments are licensed by the local government. An application, on the part of persons wishing to commence business as pawn-brokers, is first made to the ruler of the county, or district, in which it is their intention to trade. The county ruler, then, forwards the application to the provincial treasurer, by whom, for imperial sanction, it is, in due time, transmitted to Pekin. The imperial sanction having been obtained, the license is, by the provincial treasurer, forwarded to the county ruler in order that, by him, it may be placed, on the payment of the usual fees, —a sum of three hundred and twenty-five taels of silver—in the hands of the newly formed company. The license is taken out in the name of one of the partners only, and to the company, a special, or definite name, or style, is given. The license is issued for a period of sixty years. At the end of that period of time, it must be renewed. Not, however, in the name of him,

who represented the firm in the first instance, supposing him to be still alive, but in that of another person. For the renewal of the license, at the end of each period of sixty years, the sum of one hundred and ten taels of silver must, by the applicant, be paid to the government. The sum for the license is received by the district, or county ruler, and, by him, it is, without delay, forwarded to the provincial treasurer. Each year, also, the company is called upon to pay to the government, a tax which amounts to the sum of nine taels and sixty mace. To each company of pawn-brokers, a certain sum of government money is advanced by the provincial treasurer, on loan, and for which, interest, at the rate of twelve per cent, per annum, is demanded. Loans of this nature, the pawn-brokers are obliged to receive. Should a company, or firm, of pawn-brokers fail, all the other similar trading companies in the city, are obliged by law, to refund to the government, the pecuniary loss which, by the failure of the company, it may have sustained. Of pawn-shops of the first class, there are, in the city of Canton, one hundred, and in the province of which it is the capital, there are one thousand.

Persons, who deposit articles in pawn-shops of the first class, pay, upon the sums advanced to them on their goods, at the rate of three per cent, per mensem, which is equivalent, of course, to thirty-six per cent per annum. Pawn-brokers, however, who are anxious to transact business on a large scale, find that it is desirable

not to exact at the hands of their various supporters, a percentage so large. Thus, it is not unusual for many pawn-brokers to require each person, who receives an advance of one hundred taels, on goods pawned at their respective establishments, to pay interest upon that amount, at the rate of one and a half, rather than at the rate of three per cent, per mensem. Again, upon an advance of ten, or twenty, or thirty, or forty-nine taels of silver, to pay interest at the rate of two per cent, per mensem.

It is, also, customary for pawn-brokers to reduce, in obedience to imperial commands, the rate of interest on goods, or articles which, in the tenth month of the year, are, by their respective owners, redeemed. This observance owes its origin to the fact that, at the period in question, the winter season commences, and that it is, therefore, a duty on the part of a parental, or patriarchal government to afford to persons, who have previously pawned their blankets, and winter clothing, increased facilities for redeeming them. The reduction of interest at the period in question, and for the reasons already assigned, is at the rate of two per cent, instead of three, or one and a half per cent, in the place of two.

In continuing our course along the street, which is called Shap-Ts'at-Poo, we entered, at length, that which is styled 漿欄街 Tseung-Laan-Kai. In this last named street, stands the 寧波會館 Ningpo Ooi-Koon, or guild of the

Ningpo merchants. It is in this guild, that all traders from Ningpo, take up their quarters, and where, too, commercial transactions are, by them, conducted. It is a very neat building, and consists of a spacious court yard, a shrine, a council chamber, lodging rooms, and a theatre. In the theatre in question, plays in honour of the tutelary god of the guild, are not unfrequently performed, and of which entertainments, the expenses are, by the members of the guild, defrayed.

In this same street, there are, also, many shops in which 燕窩 edible birds' nests are sold. It is in these shops that nests in their perfect state, may be seen. The process, by which they are prepared for the table, may, also, here, be observed. The proprietors of the shop, which is called 泰隆燕窩舖 Tai-Lung are to all foreign visitors, especially obliging. In an inner chamber of this establishment, they, for the inspection of such visitors, readily and cheerfully exhibit edible nests of various kinds.

Soups made of nests of this kind, are, by the Chinese, greatly prized. As food of this nature is very expensive, it never, of course, appears on the tables of those, who are in the humbler walks of life. These nests, which constitute an important commercial commodity, are brought in large quantities from Sumatra, Java, Borneo, and Sooloo. The manner in which they are gathered by the inhabitants of Sumatra, is, we think, well described by the following paragraph, which, from the *Illustrated Family*

Journal, we have extracted. It reads thus:—"The edible birds' nest, so much celebrated as a delicate luxury of the table, especially with the Chinese, are found in small caves, in different parts of the island of Sumatra, but chiefly near the sea coast, and in the greatest abundance at its southern extremity. The birds are called—by the inhabitants of Sumatra—*layung layu*, and resemble the common swallow, or rather, perhaps, the house martin. Four miles from the river 'Krui,' in Sumatra, there is one of these caverns of considerable size."

"These nests are distinguished into white and black nests, of which the former are by far the most scarce and valuable, being found in the proportion of about one only, to twenty-five. The white sort sell in China at the rate of from 1,000 to 1,500 'lec' the picul, or nearly its weight in silver, according to the Balu calculations. The black nests usually fetch from twenty to thirty dollars for the same weight. The commodity is usually converted into a kind of glue. When the natives prepare to take the nests, they enter the cave with torches; and, forming ladders of bamboo, notched according to the usual mode, they ascend and beat down the nests, which hang in great numbers together, from the top and sides of the rock. The more aged the nests which are thus sacrificed, the greater the proportion of white nests which, in the next ensuing season, is sure to be produced. It is, therefore, usual to beat down the old or the black nests in larger quantites than are wanted to be carried away, in order

to give room and opportunity for more white nests next season. The birds during the building time assemble in large flights upon the beach, carrying in their beaks the foam thrown up by the surf, of which there appears little doubt that they construct their gelatinous nests, after it has undergone, perhaps, some preparation from commixture with saline or other secretions in the croup of the bird. That such is the origin of these famous nests, appears to be inferred from the birds being, very commonly, called 'layung-buhi,' 'the foaming swallow.'

"In Java, where, perhaps, the birds are fewer, and in general less fine, than in some of the more eastern islands, both the product and the quality have been considerably improved under European management. In order to effect this improvement the caverns, which the birds are found to frequent, are cleansed by smoking, and the burning of sulphur, and the destruction of the old nests, as in Sumatra. The cavern is then carefully closed, and the birds are left undisturbed to build their nests, the gathering of which takes place as soon as it is understood the young are fledged. If they are allowed to remain until eggs are again laid in them, they lose their pure colour in consequence, and are no longer of what are termed 'the finest sort.' They are sometimes collected so recently after their formation that time has not been given to the birds to lay or hatch their eggs in them. These nests are considered the most superior. But as this practice, if carried out to any extent,

would necessarily prevent the birds from increasing, it is seldom resorted to where the caverns are in possession of those, who have a permanent interest in them. Much of their excellence, however, depends on the situation of the place in which they are found. It has often been ascertained, for instance, that the same bird builds a nest of a somewhat different quality, according, as it happens, to construct it in a deep recess of an unventilated and damp cavern, or attaches it to a place where the atmosphere is dry, and the air circulates freely. The very best are produced in the deepest caverns, their favourite resort, where a nitrous atmosphere constantly prevails, and in which, from being built against the sides of the rock, they imbibe a naturally nitrous flavour, without which they are little esteemed by the Chinese. In the vicinity of the rocks are usually found a few peasants, accustomed from infancy to descend into these gloomy caverns, in order to gather the nests. This occupation is occasionally one of the greatest danger both to themselves and the birds, as they have sometimes to penetrate many hundreds of feet within the deep and slippery opening of the rock, or to lower themselves by ropes like the Karung-bidang of the more eastern islands, into the immense chasms, which it is necessary for them to penetrate, amidst the everlasting roar of deafening surges that, even in these placid seas, are generated (in such situations) by the opposing bulwarks they encounter, and the currents which in various di-

rections, intersect the almost imperceptible but profound depths that lave their stupendous bases. Thus the necessities of man in one hemisphere, and the more insatiable demands of luxury in another, launch the hardy bird-hunter in mid-air from beetling precipices amidst the most remote of the barren Orkneys, and the most beautiful and majestic shores of the Eastern Archipelago."

Of edible birds' nests in Borneo, Mr. Spencer St. John writes as follows:—"We went next day to visit the caves whence they get the edible birds' nests. We pulled up a narrow stream * * * * From the stream we entered a thick wood of young trees; then again across the stream up the bed of a mountain torrent, now partly dry; steep slippery stones, some overgrown with moss, others worn to a smooth surface; up again, climbing the hill over fallen trees, down deep ravines, across little streams, jumping from rock to rock, until after an hour's hard work we arrived at a little house on the top of a hill—the neatest little house imaginable, walls and floor of well trimmed planks, and roof of bright red shingle; it was perfectly new, and was the residence of the guardian of the cave."

"I looked vainly about me for the entrance, and on asking, they pointed to a deep gully, but I could see nothing but bushes and grass; but on descending a short distance, I saw the bottom of the gully suddenly divide, leaving a rocky chasm some thirty feet in depth. A slight

framework of ironwood enabled us to get down over the slippery rocks, and we soon saw that the cave extended back under the little house, and looked gloomy and deep. Our guide, now, lit a large wax taper, very inferior, for this purpose, to the torches used by the Land Dyaks in Sarawak, and led the way. The cave gradually enlarged, but by the imperfect light we could only distinguish uneven rock on either side. As we advanced towards those part where the finest white nests are found, the ground became covered many feet deep with the guano of the swallow, which emitted scarcely any smell. We advanced nearly two hundred yards without seeing a single nest, Singanding's men having completely cleared the cave the day before. It was very vexing as we desired to see the nests as they were fixed to the rock. The cave gradually became narrower and lower, but we continued our advance till we were stopped by its termination in this direction. Our guides observing our disappointment in not finding any nests told us that there were a few in another branch. So we retraced our steps till we reached a passage on our left, and presently arrived at a spot where we descended abruptly some twelve feet; it was pitch dark as the guide had gone rapidly ahead. On reaching the bottom, I put my foot cautiously down, and could find nothing: the passage being very narrow, I was enabled to support myself with my hands on either side while feeling with my feet for standing ground. There was none

in front, but on either edge there was just resting room for the foot; so this chasm was passed in safety. I shouted out to my companions to take care and the guide returning, we examined what we had escaped: it was a black hole, into which we threw stones, and calculating the number of seconds, they took in reaching the first obstruction, we found it about three hundred feet deep. The stones bounded on the rocks below, and we could hear them strike and strike again, till they either reached the bottom, or till the sound was lost in the distance."

"We then advanced to a large hall apparently supported in the middle by a massive pillar, which was in fact but a large stalactite. From above fell a continued shower of cold water, which, doubtless, was the cause of those innumerable stalactites that adorned the roof."

"We continued advancing for about seventy or eighty yards further, the cave getting narrower and narrower till two could not move abreast. Except where the guano lay, the walking was difficult, as the rocks were wet and excessively slippery, and open chasms were not rare. In the further end we were shown places where the best nests were obtained: the dryest portion of the sides of the cave are chosen by the birds, and these appeared seldom to occur. I found but one inferior nest remaining. Disturbed by our movements and by yesterday's havoc, the swallows were in great commotion, and flew round and round, and darted so near to our solitary light that we were in great fear for its existence."

"The natives say that in these caves there are two species of birds—the one that builds the edible nest, and another that takes up its quarters near the entrance, and disturbs, and even attacks the more valuable tenants. The Kayans endeavour to destroy these, and while we were there, knocked down some nests constructed of moss and adhering to the rock by a glutinous but coarse substance. The fine edible one looks like pure isinglass, with some amount of roughness on its surface. The best I have seen are four inches round the upper edge, and appear like a portion of a whitish cup stuck against a wall."

Before taking leave of this subject, we may observe that the swallows which build nests of this nature, that is edible nests, are not found in China. To this country, however, as visitants, the common, ordinary swallows, annually, come. By the Chinese, they are regarded as birds of very good omen, and are, in consequence, most heartily welcomed. A Chinese gentleman, who, at an early hour, one morning in the summer of 1873, called at our residence, observed that great happiness was, that day, in store for us. This prophetic declaration was made by our Chinese visitor, on the score that, at the time in question, several swallows were flying to and fro, in front of our residence. With the nests of these birds, they, also, never interfere. On the occasion of a visit which, in the year of our Lord 1869, we paid to the large silk town of Li-ts'uen, in the province of Kwang-tung,

CHAPTER FIFTH.

OUR THIRD WALK.

Ushing's Porcelain Shop.—Banks.—Silk Thread Shop.—Painting Upon Copper.—Crape Shawl Store.—A Water Street.—Looking Glass Street.—Chinese Restaurant.—Gold Beaters.—Sandal Wood Market.—Bronze Foundry.—Calico Printers.—Silk Embroiderers.—Manufacturers of Gold and Silver Thread.—Jade Stone Street.—Wesleyan Chapel.—Manufacturers of Horn Lanterns.—Drum Shop.—Ivory and Sandal Wood Carvers.—French Cathedral.—Chinese Working Jewellers.—Saddlers.—Chinese Furniture Shops.—Picture Shops.—Furriers' Shops.—Musical Instruments.—Gate of Virtue.—Shops in which Birds are sold.—Monumental Arches.—Naam-Hoi's Prison.—Five Genii Temple.—Confucian Temple.—Temple in Honour of Virtuous Women.—Mohammedan Mosque.—Prophetic Stone.—A Large Tauist Temple called Uen-Miu-Koon.—Kwong-How-Tsze Monastery.—Flowery Pagoda.—Buddhist Nunnery.—Kwantai Miu.—Tauist Monastery called Sam-Uen-Koon.—The Heights,—Koon-Yam-Shan.—Five Storied Pagoda.—Dragon King's Temple, &c., &c., &c.

We commenced our Third Walk by visiting 裕成磁器舖 Ushing's Chinaware store. This establishment, which is situated in the street called 新荳欄 San-Tau'-Laan, contains a very large collection of modern porcelain vases. Dinner, dessert, breakfast, tea, and toilet services of various patterns can, also, here, be obtained. It appeared to us, however, that the prices, which Ushing requires for his porcelain, are higher than those, which, for similar articles, are, by Pohing, demanded. Ushing has, also, for sale, carved black wood tables, and chairs. For such articles of furniture, he, also, charges high prices.

On leaving Ushing's shop, we passed through the street called 裝帽街 Chong-Mò-Kai, or "Hat Street," and entered that which is termed 欖欄街 Tseung-Laan-Kai. Continuing our course along this street, we arrived at that, which, by some, is styled 太平街 Tai-Ping-Kai, and, by others, 打銅街 Ta-T'uung-Kai. By foreigners, however, the street in question has been named, and not inaptly, owing to the number of banks which it contains,—"Lombard Street." Each of the banks to which we have just referred, is well protected by a sliding barricade, which, when large sums of money are being counted, and shroffed, is carefully, closed. Despite the means, however, which these native bankers take to preclude the possibility of their premises being visited by thieves, they are, by such rascals, occasionally, outwitted. Thus, for example, on the twenty-third day of November, A.D. 1872, six burglars, at four o'clock in the afternoon, deliberately forced their way into the bank, which is called Min-Suun' and stole therefrom, a large sum of money. The clerks and servants of the establishment attempted to seize one, or two of the burglars. Upon finding, however, that they were armed, they readily concluded that any attempt, on their part, to secure them, would, simply, prove unavailing. They, therefore, suffered them to escape with their booty. An alarm, however, was, instantly, given, and to which all persons in the neighbourhood, immediately, gave heed. The thieves, however, who were hotly pursued, and who had many

crowded streets to traverse, succeeded in reaching a boat, which, for their embarkation, was waiting at a wharf, in the vicinity of the Chuuk-Laan-Moon, or "Bamboo Market Gate" of the new city.

We, now, visited a large shop called 勝隆絲線舖 Shing-Luung, and in which, balls of silk threads of the most beautiful, and brilliant colours, were being sold.

In the neighbouring shop of 泰盛洋磁店 Tai-Shing', we saw three, or four workmen, who, upon vessels of copper, were painting designs of various kinds. Of these copper vessels, some were made to resemble, in form, fruits; others, flowers; some, leaves; and others, stems.

In the silk hong called 義經綉巾舖 Eking,* which is situated in the street named 第八甫 Tai-Paat-Poo, we saw, and admired a great number of crape shawls. Of the shawls in question, each had large fringes of silk, and, at the corners of each, representations of flowers were most beautifully embroidered. Many of the crape shawls, which, in this establishment, we saw, and which, for their grandeur, we greatly admired, were offered to us, at prices varying from seventeen to twenty-seven dollars. These crape shawls are woven, and, to silk dealers, sold at Sai-Chu. To the city of Canton, they are, then, brought, and there placed in the hands of artists, who, by means of Indian ink, trace, or delineate upon them, the designs, which the silk dealers to

* Near to this silk hong, there is a similar establishment, which bears the name of 永盛綉巾舖 Wing-Shing, or 番名義興 Ehing.

whom they, respectively, belong, have selected. They are, then, forwarded, in some instances, to the town of Pak-kow, and, in others, to that of Lum-T'au, where, by men and women, they are embroidered. Silk handkerchiefs, of which some were red; and others, white, were, also, submitted to our inspection. Attached to this silk hong, which is very extensive, there is an apartment in which silks are dyed, and stretched. The method, by which these fabrics are stretched, may be described as follows:—They are placed on what resembles a hollow tube, or roller, and which consists of two long pieces of wood, each of which is of a crescent shape. Into this long hollow tube, around which the fabric of silk is placed, several wooden blocks are driven, and which, of course, cause the two pieces of wood forming the tube, to expand. By the expansion of the tube, then, which is, in this manner, produced, the fabric, or web of silk is stretched.

We, now, retraced our steps a short distance, and then passed along the streets which are, respectively, called 太平橋 Tai-Ping-K'iu, and 太寧街 Tai-Ning-Kai, on our way to that, which is named 西濠 Sai-Ho, in order that we might have a view of one of the largest, and best water streets of which Canton can boast. As the tide was very high on our arrival at the end of the street to which, by the name of Sai-Ho, we have just referred, the water lane was seen, by us, to great advantage. Its waters were, at the time of our visit, crowded with boats of various kinds. At the right hand corner of this

water street, stands the guild of the lapidaries, and beyond it, to the right, is to be seen one of the large water gates of the city.

On withdrawing from this water lane, we entered the street, which is called 眼鏡街 Ngaan'-Keng'-Kai, or "Eye Glass Street." In this narrow bazaar, Chinese paintings on glass, and glass lanterns of all shapes, and sizes, are, for sale, in great numbers, exhibited. In the guild of the painters on glass,—a small building this, which stands in the same street,—we saw some artists who were busily engaged in painting on glass. They seemed to be greatly amused at the interest, which we evinced when examining, with scrutinizing eyes, the results of their labours.

In this same street, compasses, and small pocket sundials are made and sold. Many of the compasses, which, in this street, are exposed for sale, are bought by geomancers, and, by them, used in their searchings for auspicious sites on which to build houses, or to make tombs. An inspection of these articles, so useful to man, afforded us much pleasure, and especially so, when we considered that, of the compass, the Chinese were the inventors. Upon this subject, the learned Klaproth, according to a passage in a letter which he addressed to M. A. Humboldt, and of which Davis, in his Early History of the Mariner's Compass, has furnished us with a translation, observes that this useful discovery was known to the Chinese B.C. 2634.

The translation of the passage in question, reads as follows:—"Houang-ti punishes Tchi-ycou at Tchou-lou."

"The Waï-ki said: Tchi-yeou bore the name of Khiang; he was related to the emperor Yan-ti. He delighted in war and turmoil. He made swords, lances, and large cross-bows to oppress and devastate the empire. He called, and brought together the chiefs of provinces: his grasping disposition and avarice exceeded all bounds. Yan-ti-yu-wang, unable any longer to keep him in check, ordered him to withdraw himself to Chao-hao, in order that he might thus detain him in the west. Tchi-yeou, nevertheless, persisted more and more in his perverse conduct. He crossed the river Yang-choui, ascended the Kieou-nao, and gave battle to the emperor Yan-ti at Khoung-sang. Yan-ti was obliged to retire and seek an asylum in the plain of Tchou-lou. Hiuan-yuan—the proper name of the emperor Houang-ti—then collected the forces of the vassals of the empire, and attacked Tchi-yeou in the plains of Tchou-lou. The latter raised a thick fog, in order that by means of the darkness he might spread confusion in the enemy's army. But Hiuan-yuan constructed a *chariot for indicating the south, in order to distinguish the four cardinal points;* by means of which he pursued Tchi-yeou and took him prisoner. He caused him to be ignominiously put to death at Tchoung-ki. The spot received, from this circumstance, the name of the plain of the broken curb."

We, upon leaving the street called Ngaan'-Keng-Kai entered the city by the gate which is termed 太平門 the Tai-Ping-Moon, or "Great Peace Gate." No sooner had we passed this gate,

than our attention was directed to the 蘊香酒館 Wan-Heung restaurant. It is a large establishment, and, like all similar institutions, consists of several upper rooms in which, daily, many Chinese visitors both breakfast and dine. The price of a breakfast, or dinner, in such an establishment, varies according to the number of dishes, which the persons breakfasting, or dining, require. On the walls of each room, there are placards by which visitors are admonished not to leave their umbrellas, or fans behind them. By the same placards, they are, further, informed that, should they be so negligent as to do so, and should the articles in question be missing, with them, and not with the proprietor of the establishment, the consequences must rest. On the wall of each room, there is, also, placed a bill of fare.

In passing along the street in which this restaurant stands, a street which is named 狀元坊 Chong-Uen-Fong, we visited a shop, 郭樂記 Kwok-Lok-Ki' by name, in which Chinese buttons of copper are sold. These buttons, which are of a globular shape, are made, as a rule, in the country districts, and, in their manufacture, both men and women are employed. Buttons, however, of this kind, are made, though to no great extent, in the Hing-Naam-Fong street of the western suburb of this city. To each workman, who is engaged in this branch of industry, a small sheet of copper is given, which, by a small circular punch, he completely perforates. Each piece of metal,

which he obtains from this sheet of copper, resembles,—owing to the structure of the implement, which he uses—the half of a very tiny globe, or ball. Two of these halves, he, then, by means of solder, fastens together, and so forms a small globular button.

In an adjoining shop, we saw some men beating gold. Each leaf of gold, in order that it may be properly beaten, is placed between two very thin sheets of black paper, and when several leaves of gold have been so arranged, they are then carefully enclosed in a small thick white paper parcel. On each of two of the sides of a large square block of unpolished marble, and which answers the purpose of an anvil, a man sits, and, by means of a hammer of no ordinary weight, beats the parcel, or package in which the leaves of gold are contained. For decorative purposes, gold leaf is, on the part of the Chinese, in great demand. In other shops of this same street, blocks of sandalwood are exposed for sale. This wood, so fragrant, is brought from the South Sea Islands, and is, for many reasons, by the Chinese, greatly prized. Of it, they not only make ornaments of various kinds, but, also, burn it,—and more particularly so at the celebration of the new-year's festivities—on the altars of their temples, and on those, also, of their dwelling houses. From this wood, they obtain an oil, which they term T'aan-Heung-Yau, or sandalwood oil. Oil of this nature, is, chiefly, used, by them, to impart to their dresses, fans, and personal ornaments, a sweet smelling

fragrance. Of these sandalwood stores, that which is styled 晉豐 Tchun-Fung is, we believe, the most largely patronized.

In this street, there is a bronze foundry called 萬成銅店 Maan-Shing. At this establishment, which is not by any means an extensive one, we called, and saw not only the furnaces in which the copper is melted, but, at the same time, the clay moulds in which, of the metal in question, bronzes are cast. A retail shop is attached to this foundry, and on the shelves of which, are arranged, with the view of attracting the attention of intending purchasers, bronze censers and vases of various kinds.

Near to this foundry, there are two, or three small shops in which Chinese calico printers ply their vocations. The mode, by which these men print designs upon sheets of calico, is very primitive, and may be, briefly, described in the following words. The calico printer places on his counter, or table, a wooden block upon which, by a wood carver, a design in relief has been neatly engraved. Over the block in question, which has been, previously, well stained with dye, he spreads a sheet of calico, in order that, to it, the impression, or design, which is on the block, may be conveyed. With the view, too, of imprinting, at the same time, on the opposite side of the piece of calico, the same design, he dips a small brush into the basin in which the dye is contained, and, then, rubs it gently over those parts of the calico fabric, which, owing to the fabric being closely pressed on the block, stand out in

relief. To such portions of the fabric, the dye from the brush, of course, only adheres. On the removal, therefore, of the fabric, from the block, it is found that, on each of its sides, an impression of the design has been received. Of these calico printing establishments, that which is termed 和盛 Wo-Shing is, if we mistake not, the principal one.

In this street, too, there, are shops in which richly embroidered silk dresses, for the use of play-actors, are made. Some of these dresses are very grand, and, of course, expensive. In other shops, contained in this same street, there are many men, and youths engaged in embroidering silk, and satin dresses for the use of officials, and gentlemen of rank, while others are employed either in embroidering covers as decorations for tables, and altars, or large banners as ornaments for the walls of ancestral halls. Banners of this kind—which, by the Chinese, are termed 壽帳 Shau-Ch'eung, or longevity flags,—are, not unfrequently, presented by sons to their father, or mother, on the celebration of his, or her fifty-first, or sixty-first, or seventy-first, or eighty-first, or ninety-first natal-anniversary. The fabric, when it is being embroidered, is stretched "over a horizontal frame, at one side of which the embroiderer sits and works." Of all the shops in which silk fabrics are embroidered, there is not one so well deserving of a visit as that which is known by the name of 悅泰顧綉舖 Uet-Tai. The shopmen in this establishment, are, to foreigners, very obliging. More-

over, they are prepared to sell their richly embroidered articles, at most reasonable prices.

In an alley, which adjoins this street of silk embroiderers, and to which the name of 太平新街 Tai-Ping-San is applied, we saw several men employed in manufacturing gold and silver thread. The process, by which thread of this nature is made, may be described as follows:— Several long, and narrow sheets of paper having been coated with a mixture of earth * and glue are, in the next instance, covered either with gold, or silver leaf. In order that a bright, glossy appearance may be imparted to these sheets of paper, which, with gold, or silver leaf, have been covered, men rub them, heavily, from one end to the other, with pieces of crystal, which, for this purpose, are, to the ends of bamboo rods, attached. This polishing process having been accomplished, the gilded, or silvered sheets of paper are, now, cut, by means of large knives, into very thin strips, which strips are, then, by a twirling process, carefully entwined round ordinary threads of silk.

Following the course of the street called Chong-Uen-Fong, we, eventually, entered that which is called 天平街 Tien-Ping-Kai, or "Heavenly Peace Street." Here, we visited the shops of the marble cutters. In these stores, incense burners of marble, and other articles of the same material, are exposed for sale. The marble of which these various articles are made, is brought from the extensive marble quarries,

* The earth, or clay of which, in a measure, this mixture consists, is, in the first instance, well pounded.

or hills for which the prefecture of Shu-Hing is, so justly, renowned.

We, now, entered the street called 大新街 Tai-San-Kai, or "Great New Street." This street is, in a great measure, occupied by lapidists. The shops of these tradesmen abound with ornaments of jade stone, coral, and lapis-lazuli. Pearls, too, and diamonds, are, not unfrequently, offered for sale, in many of these shops. In this street, there are two, or three shops in which horn lanterns are manufactured, and of the shops in question, that which bears the name of 信錦 Suun'-Kum' is perhaps, the most important. Lanterns of this nature, some of which are very large, are made as follows:—Several pieces of horn each of which is not larger than the palm of a man's hand, are, by hot callipers, soldered together. In order, too, that all vestiges of the various seams may be removed, a workman, in the next instance, rubs, with a smooth hot iron, the joinings of the several pieces of horn of which the lantern consists.

In some of the shops of which this street is formed, workmen are engaged in imparting to copper, or silver earrings, hair pins, bracelets, and other ornaments, an enamel, which consists of kingfishers' feathers. These feathers are made to adhere to the various articles, which we have enumerated, by means of glue. Feathers, for this purpose, are forwarded to China, from the islands of Java and Sumatra. Of the shops in which this work is executed, those which are styled, respectively, 會章 Ooi-Cheung, and 安興 Ohn-Hing, are, if we mistake not, the most important.

In this street, there are, also, shops in which drums, and other instruments of percussion are made. Of these drums, some greatly resemble the large drums of ancient Egypt. The sticks, also, which, by the Chinese, are used to beat drums of this class, greatly resemble those, which, for similar purposes, were used by the ancient Egyptians. In these shops, small tabret-drums, similar to those which, in ages past, were used by the inhabitants of other ancient eastern countries, are made. Let us not forget to observe that, at no great distance from these drum stores, there stands a Wesleyan Chapel, within the walls of which, English Wesleyan Missionaries preach to the Chinese, that name, which is above every name, and at which, every knee shall bow.

The street, which we, next, traversed, is called 元錫巷 Uen-Sek-Hong. This, and the adjoining streets are occupied, chiefly, by ivory, and sandalwood carvers. These artificers, by means of implements of the very simplest kind, —implements, which resemble steel, or iron pencils—carve most exquisitely. From these workmen, ivory brooches, concentric balls, chessmen, and glove boxes may be bought at prices very much lower than those, which, by Hoaching, are, for his ivory, and sandal wood wares, demanded.

In close proximity to these streets, stands the 佛冷西禮拜堂 French Cathedral. The foundation stone of this sacred edifice, was laid in the year of our Lord 1863. At the ceremony

in question, all the leading civil, and military officials of the city were present. They wore, on the occasion, their court dresses, and, thereby, imparted to the scene, an additional charm. This cathedral, which is built of solid granite, and which occupies the site, where once stood the palace of the famous viceroy Yeh, is, in length, two hundred and thirty-six feet, and, in width, eighty-eight feet. The style of architecture is, we apprehend, that which is termed perpendicular gothic. In the vicinity of the cathedral, there is a school in which, by the French priests, several Chinese boys, chiefly Hakkas, are instructed in the tenets of the Roman Catholic faith. In a large orphanage, too, which stands on the opposite side of the street, many foundlings receive care and attention at the hands of French, or Chinese sisters of charity.

In the Kwan-Poo-Tsin street, which is adjacent to the French Cathedral, there is a temple in honour of Tien-Hau, the Queen of Heaven,* and in which, on the first, and fifteenth days of each lunar month, throughout the year, the Hai-Kwan, or Commissioner of Customs pays homage. The visitor's hall, which is attached to this temple, is, according to Chinese taste, very neatly furnished.

Upon leaving the French Cathedral, we again entered the street called Tai-San-Kai, and hastened to that which is named 小市街 Siu'-

* For an account of this goddess, Vide page 172.

Shi'-Kai, or "Little Market Street." In this last named street, there are several working jewellers' shops, and in which, gold and silver earrings, bracelets, and hair pins, for the service of Chinese ladies, are made and sold. Of these shops, that which is styled 天禧金舖 Tien-Fuuk, or the "Gold Hong of Heavenly Happiness," is, perhaps, of patronage, the most deserving. Adjoining the shops of these working jewellers, there are others in which Chinese saddles and bridles are made and sold. These saddles are very large, and ponderous, and, in all respects, resemble those, which, by Arabs, and other Asiatics, are, and have been for centuries, used. It would appear, however, that Chinese saddlers do not sell saddles and bridles only, inasmuch as in their shops, military dresses, helmets, quivers, and bow cases of the most beautiful, and costly kind are, daily, on sale. Of these military dresses, each is made to resemble a suit of armour. Of these saddlers' shops, that which is termed 奇新 K'i-San is, perhaps, the most important. In this street, there were, formerly, two monumental arches. The arches in question were erected, by imperial decree, in honour of two centenarians, who flourished sometime during the present century. Of these patriarchs, one was named Lo-Hin, and the other Laai-Hung. There is also in this street, a tumulus,—古墳 Koo-Fun—which is said to contain the bones of many of the citizens of Canton, who, on the capture of the city* by the two kings, who commanded the army of the emperor Sun-chi, were slain with the sword.

* A. D. 1650.

On the sight of the tumulus in question, a tea saloon, which is designated 月珍茶居 Uet-Chan, now stands. By entering the principal hall of this tea saloon, the top of the tumulus may be seen.

As we were passing the end of the street styled 濠畔街 Ho-Poon-Kai, or "Moat Street," our guide proposed that we should enter it for the purpose of visiting not only the shops of the furriers—not only those, in which Chinese furniture is sold—not only those, in which musical instruments are made—but those, also, from the walls of which are suspended pictures well calculated to attract the attention of all lovers of the fine arts. Of the furs contained in the shops of the furriers, many are brought from the northern province of Shan-Si; others, from that of Chi-Li; and not a few, from Inner Mongolia. Rabbit skins, especially those which are of a grey colour, are imported from Europe. The skins of chetahs, leopards, and tigers, are, also, not unfrequently, offered for sale, in these shops. Of fur coats, or tippets, the Cantonese, during the winter season of the year, have a just appreciation.

Of the pictures, those which represent flowers, birds, and butterflies, are executed with an artistic skill. By travellers from Europe, such pictures are, oftentimes, bought as ornaments, or decorations, suitable for the halls, or panelled dining rooms of their respective family residences.

The musical instruments, which, in this street, are made, and sold, are, chiefly, stringed

instruments. Of these instruments, not a few bear a striking resemblance to the stringed instruments of ancient Egypt.

Having inspected the various articles contained in the shops to which we have just referred, we entered the old city of Canton, by the gate which is called 歸德門 Kwai-Tak-Moon, or Gate of Virtue. On passing the gate in question, our attention was, at once, directed to a number of fowlers' shops, and in which, for sale, were birds of fifteen, or twenty different species. Of these birds, very few, if any, were conspicuous for the richness of their plumage. As songsters, however, there were five or six kinds of great renown. This street of bird, and bird cage shops, we, not inappropriately, named "Bird Cage Walk."

Passing along the street called 四牌樓 Szè-P'aai-Lau, or "Street of Four Monumental Arches," we observed of arches of this nature, five, rather than four. Of these arches, each of which is built of granite, one is in honour of a man who was a native of the island of Hainan, and who was distinguished by the name of Hoi-Soee. This worthy was, it appears, for his virtues, and scholastic attainments, highly renowned. To him, in consequence of the many excellent qualities, with which his character was adorned, the designation, "From the path of virtue never swerving," was, by the emperor Kiahtsing, A.D. 1522, applied.

The second of these arches is in honour of Ho-Hung-Chaong. It was, by imperial decree,

erected during the reign of Hwai-Tsung, or Tsung-Ching, who, as sixteenth, and last sovereign of the Ming dynasty, ascended the throne of China, A.D. 1628, and died after a reign of sixteen years.

The third is in honour of a father, his son, and grand-son, who were, one and all, distinguished officials, and who were, respectively, named Wong-Teng-Kee; Wong-Koo; and Wong-Shu-Chun. It was, also, erected during the reign of the emperor Hwai-Tsung, or Tsung-Ching.

The fourth is in honour of Laong-Hien-Sze, and others, who were natives of the province of Kwangtung, and who succeeded in obtaining at Pekin, the literary degree, which is termed Tsuun'-Sze.

The fifth is in honour of Li-Kok-Shu, Laong-See-Chi, and others, who were natives of the province of Kwangtung, and who, also, succeeded in obtaining at Pekin, high literary honours.

After a walk of a few minutes, we turned aside from the street called Sze-P'aai-Lau, in order that we might visit the 南海監房 prison of the Naam-Hoi magistrate. On our arrival at the prison in question, we saw, in the small square, which is immediately in front of the entrance gates of the Yamun, to which the prison is attached, several prisoners, of whom, some were bound—with the view of preventing their escape—to stones, and others, to heavy bars of iron. These criminals, we learned, are made to stand, daily,

in this square, as objects of contempt, and scorn to all persons, who may have occasion to pass that way. In a small hovel, which stands in close proximity to the gate of the Yamun, we saw five, or six men, who, as a punishment for the petty larcenies, of which they had been convicted, were wearing cangues, or large wooden collars.

The approach to the prison, from the court yard of the Yamun, is by a short, narrow passage which is enclosed by an ordinary sized door. Above this door, there is a representation of a tiger's head, with eyes large, and staring, and jaws widely extended. Within the precincts of the prison, there is an altar above which stands the figure of a tiger in statuary of granite, and before which image, as the tutelary guardian of the prison gates, the turnkeys, with the view of propitiating it, and securing watchfulness, on its part, are mindful to worship morning, and night. As gaolers in China, are held responsible for the safe custody of the miserable, and wretched beings, who, to their care, are entrusted, they are, as a matter of course, most anxious that this image of a tiger in statuary of granite, which they regard as possessing virtue, should be called upon to assist them in exercising a strict vigilance over the unhappy men, who are under confinement.

The prison in question, consists not only of cells, in which prisoners on remand are confined, but of six principal wards, each of which has four large apartments. The walls of these

various wards abut one upon another, and form a parallelogram. Around the outer wall of this parallelogram, there is a paved pathway, and upon which the gates of the various wards open. This pathway is flanked by a high wall, which forms, of course, the outer boundary of the prison. Each of the six principal wards, is, as we have already observed, apportioned into four large apartments. These apartments, or cells resemble cattle sheds, each of them being enclosed in front, by a strong palisade of wood, which extends from the base to the roof of the building. Each is paved with granite slabs, and furnished with a wooden dais, or settee on which, the prisoners sit throughout the day, and sleep throughout the night. The appearance, which these apartments present, is most uninviting, not, simply, because they are the gloomy abodes of wretched, and miserable men, but, for the additional reason, that they are the receptacles of every kind of vermin, and of every species of filth. The truth of this assertion will be rendered evident to our readers, when we state that the prisoners, who are confined therein, seldom, if ever, have an opportunity afforded them either to wash their bodies, or to dress their hair. Water, in Chinese prisons, is a scarce commodity, and hair combs are articles almost unknown. Moreover, in each apartment, there are placed tubs to receive the urine and the excrement of the prisoners, and the stench arising from the vessels in question, more particularly during the hot season of the year, can, we apprehend, be more

easily imagined, than described. In the centre of each ward, there is erected a small shrine in honour of the heathen deity Hong-Kuung-Chu-Shoee. This pagan god possesses, the Chinese vainly suppose, the power of melting into tenderness, and contrition, the hard hearts of the wayward and wicked. The natal-anniversary of this cursed mockery of deity, is colebrated, on the part of the prisoners, with an attempt at feasting. The repast, on such occasions, is provided, if we mistake not, by the governor of the prison. This Cerberus, however, takes very good care to refund himself by appropriating, at frequent intervals, portions of the small sums of money, which, for the sustenance of the prisoners, are, daily, supplied. At the base of the large wall, which forms the western boundary of the prison, there are several hovels, for by no other name can we call them, in some of which, female felons, and in others, female hostages are incarcerated. The capture, and imprisonment of persons, as hostages, on the part of the mandarins, is in accordance with a law, which admits of the seizure, and detention of families, when members of such families, having violated the laws, seek, by flight, or concealment, a refuge from the penalty, which is due to their transgressions. Such hostages are not liberated, until their offending relatives have been brought to justice. Consequently, they, not unfrequently, remain in "durance vile," for a period of five, or ten, or twenty years. Yea, many, in consequence of the crimes of their absconding relatives, pass, in cap tivity, the period of their natural lives.

So great is mortality in Chinese prisons, that a dead house is regarded as a very necessary adjunct. Into such places, are thrown the bodies of all who die in prison, and where, of course, they remain until the necessary preliminaries, which are of a very simple nature, have been arranged for their interment. Not far from the dead house, and at the base of the outer boundary wall of the prison, there is a port hole, or small door, the length and breadth of which are just sufficiently great, to admit of a corpse being passed through it. It is, then, through such apertures, that the corpses of all malefactors, who die in prison, are passed into the adjoining street, whence they are conveyed, without any funeral ceremony, to their last resting place. Chinese officials labour under an impression, that not only would it be paying too much reverence to the corpse of a malefactor by suffering it to pass, on its way to the tomb, through the principal gate of the Yamun, but that the gate itself would, by such an act, become defiled.

Prisoners, who, in Chinese prisons, are confined, are, certainly, in point of appearance, of all men, the most abject, and depraved. Their deathlike countenances, emaciated forms, and long coarse black hair, which, according to prison rules, they are not allowed to shave, impart to them the appearance of demons, and fail not to convey to the mind of the beholder, feelings of horror, which are not, indeed, easily dispelled, or forgotten. All the prisoners, with one exception, in each ward, are made to wear chains

around their necks, and fetters around their ancles. The exception to which, in this case, we refer, is the prisoner, who, by the turnkeys, is supposed to be more respectable, and of better conduct, than his fellows in crime. He, in consequence, is allowed a greater freedom of his limbs, and upon him, as a mark of confidence, and trust, devolves the privilege of acting as a watchman over those with whom he is confined. A custom similar to this evidently prevailed in the prisons of ancient Egypt. For do we not read in the volume of inspiration, that the keeper of a prison in the country already named, committed to the hands of Joseph, all the prisoners, who were confined in the same ward of the prison in which, for sometime, he—Joseph—was so unjustly immured?

But besides the wards of which, we have given a description, and in which, prisoners, who have been tried, are confined, there are, as we have already intimated, within the precincts of the Yamun, or in close proximity thereto, houses of detention. Such places of confinement are not so strongly enclosed, as are the common jails, nor are they so large. There is, generally, in each house of detention, a tolerably large room, which is especially set apart for the reception of those prisoners on remand, whose relatives, or friends are in the possession of many of the creature comforts of this life. Into this chamber, prisoners of this class are, on the payment of a certain sum of money to the governor of the gaol, or to his underlings, readi-

ly admitted. By an arrangement of this nature, such prisoners avoid the pain, and misery, which are the inseparable concomitants of an imprisonment in the same ward with offenders, who are, in the great majority of instances, not only men of the vilest character, but who, at the same time, are covered with filth, and who, by cutaneous diseases, and running sores, are almost devoured.

Within the Yamun, to which this prison is attached, there is a room which, as a judgement hall, is, especially, set apart. In this chamber of horrors, men, who are accused of crimes, are, if reluctant, or unwilling to acknowledge their guilt, made to undergo, with the view of extorting confessions, almost every kind of torture. Such proceedings as these, are contrary to law. They are, however, not only countenanced, but practised by all Chinese magistrates, on the ground, we suppose, that, of the various methods of legal procedure, there is not one so expeditious as that of trial by torture.

Upon withdrawing from the prison of the Naam-hoi magistrate, we passed along the street called 大市街 Tai-Shi'-Kai or "Great Market Street," with the view of inspecting the temple, 五仙觀 Ng-Sin-Kun, which, in honour of the Five Genii, stands in the street in question. Before arriving at the gates of this temple, we passed under a monumental arch, which, it appears, was erected by imperial decree, during the reign of Shin-tsung, or Wanlih, who, as thirteenth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1573, and died after a reign of forty-seven years.

It is said of the five genii, that, during the Chau dynasty, a royal house this, which ruled over China from B.C. 1122 to B.C. 249, they,—each riding on a ram, and each bearing in his hand, an ear of corn, and wearing, the first, a white dress; the second, a yellow dress; the third, a black dress; the fourth, a green dress; and the fifth, a red dress,—entered the city of Canton. On passing through one of the principal markets of the city in question, these angelic visitants are reported to have said, with one accord, "may famine never visit the markets of this place"—words these, which, it is added, were no sooner uttered, than they, the genii, winged their flight through the mid air. In consequence of the supposed visit, on the part of these angelic messengers, the city of Canton is, in some cases, as we have elsewhere observed, called the city of rams; in others, the city of genii, or angels; and in others, the city of grain. On the plot of ground, where the rams had stood, were found five stones, which, from their supposed resemblance to the form of rams, the people, at once, concluded were the petrified remains of the rams, upon the backs of which the five genii had ridden into the city. These stones were, in consequence, regarded with feelings of reverential awe, and were, eventually, as a place of safety, deposited in the college of the Pun-Yu magistrate. Here, they remained until the shrine, in which they are, now, lodged, had, for their reception, been erected. The shrine in question, be it observed, was founded during the reign of Tai-tsu, or Hung-wu, who, as first sover-

eign of the Ming dynasty, ascended the throne of China, A.D. 1368, and died after a reign of thirty years. Now, therefore, upon a large altar, and at the feet of the idols of the five genii, these stones are, in order, arranged. There, too, at the hands of a people, wholly given to idolatry, they, daily, receive a fair meed of worship, and praise. Before the idols of the five genii, are placed wooden tablets, and upon each of which, in letters of gold, an inscription is recorded. Thus, for example, the first tablet bears the characters 丁未仙神位 Ting-Mi'-Sin-Shan-Wai', or the spiritual throne of the genius of fire; the second, those of 己未仙神位 Ki'-Mi'-Sin-Shan-Wai', or the spiritual throne of the genius of wood; the third, those of 乙未仙神位 Yih-Mi'-Sin-Shan-Wai', or the spiritual throne of the genius of earth; the fourth, those of 辛未仙神位 Sin-Mi'-Sin-Shan-Wai', or the spiritual throne of the genius of metal; and the fifth, those of 癸未仙神位 Kwei-Mi'-Sin-Shan-Wai, or the spiritual throne of the genius of water. The shrine in which these five idols, and five stones are contained, is called the "Sacred Palace of the Five Genii." It is covered with a roof of yellow tiles—a circumstance this, which indicates that it is a government endowment. In the spring of the year 1864, this shrine was destroyed by fire, and on which occasion, one, or two of the sacred stones, to which we have just referred, were, by the great heat of the conflagration, rent in twain. These stones, however, so very sacred in the estimation of the Chinese, were,

from the ruins, eventually, gathered, and, on the shrine being restored, were placed in the position which they, now, occupy. As the conflagration, which destroyed this shrine, was attributed to the carelessness of two Tauist priests, who, of it, and its sacred precincts, were the custodians, they were summoned to appear before the Naam-hoi magistrate, who, upon investigating the matter, sentenced them to wear, for a period of one month, cangues, or wooden collars. With the view, too, of rendering their punishment still more painful, he gave orders that, throughout the course of the period in question, they were to stand, daily, from morning until night, as objects of scorn, at the grand entrance of the temple. This sentence, we need scarcely add, was carried out in all its rigour. Temples in honour of the five genii, are not confined to the city of Canton. Shrines, indeed, in honour of these worthies, have been erected in various parts of this vast empire. During the fourth month of each succeeding year, to the courts of such temples, for especial worship, large numbers of votaries do repair. Of these devotees, many are convalescents, and the object, which, more particularly, they have in view, in resorting, at such times, to temples in honour of the five genii, is to thank those deities, for their goodness in having restored them to health. The convalescents to whom we have just referred, appear, on such occasions, in dresses of a red colour, which are, strictly speaking, similar to the dresses of Chinese convicts, or prisoners. Further, they wear around

their necks, chains; around their ancles, fetters; and around their wrists, handcuffs of iron. This singular attire is supposed to be emblematical of deep humility, and utter unworthiness, on the part of the votaries, to receive, at the hands of the five genii, the very least of the many mercies, with which, by those deities, they have, of late, been blessed. These deities, it is said, are able, in consequence of their Æsculapian skill, to remove from the bodies of men, ailments of various kinds. This, perhaps, may be explained as follows:—Man's body, so say Tauist Priests, Chinese physicians, soothsayers, and others, is composed of fire, earth, water, metal, and wood. It is further stated by these wise men, that if, in the human body, these five elements are in equal proportions, health is secured, but should one, or more of them preponderate over the others, sickness is the sad result. To maintain, therefore, in equilibrium, these five elements of which the human system is said to be formed, is, apparently, the prerogative of the five genii.

There is immediately above the shrine in which stand the idols of the five genii, a chamber especially set apart as a palace, or temple for the god—玉皇帝—Yuuk-Wong-Tai. The chamber in question, bears the high sounding name of the "Golden Gateway to the Lofty Heaven." But of Yuuk-Wong-Tai, let us proceed to give a brief biographical sketch. He was the son of an emperor who, probably, was more universally known as Tseng-Tak-Wong, inasmuch as that was the name, which, on ascending the throne of a

nation called Kwong-Yim-Mew-Lok, he assumed. The sovereign in question, Tseng-Tak-Wong, had, it would appear, attained a great age, and, as yet, no son had been born to him. He, when consulting with his ministers of state, with regard to the desirability of chosing a person to succeed to his crown, and sceptre, expressed deep sorrow that, amongst men, he was childless. In order to divert the aged emperor's attention from this fruitful source of grief, they recommended him to give still more of his time to the affairs of state, and to devote his leisure hours to the study of religious, or philosophical works. To these suggestions, he gave heed. At the end of six months from this time, his empress dreamed that she had seen T'aai-Sheung-Lo'-Kwan, the founder of the sect of Tau, riding in his chariot, and that an aged lady of great virtue was sitting by his side. She, further, dreamed that this aged lady presented her with a child, whose body was covered with hair, and that, upon receiving the babe, she, at once, fell upon her knees, in the presence of T'aai-Sheung-Lo'-Kwan, and his fair, and venerable companion, and, to them, paid homage, and praise. The empress, on awaking from sleep, related to her husband, this singular dream, who, at once, attached to it, the greatest importance. In the course of the year, immediately ensuing, the empress conceived, and gave birth to a son, who, by his royal parents, was named Tien-Hee. It is stated that, when this child was born, a bright light overshadowed the palace in which

his birth took place, and that, by odours of the most sweet smelling fragrance, its halls, and courts were pervaded. The aged emperor rejoiced, exceedingly, at the birth of his son, and to mark the event, he bestowed largesses of money not only upon his ministers of state, and other officers, but, at the same time, upon indigent widows, and upon the poor, in short, of his realms. Two years after this happy, and auspicious event, the emperor, now greatly enfeebled with the infirmities of age, died, having to his son, Tien-Hee, bequeathed his crown, and sceptre. Tien-Hee, on attaining manhood, was, for his many virtues, very remarkable. The gods of heaven, therefore, with favour, regarded him, and, upon him, bestowed many great, and inestimable blessings. They, too, informed him that, by the name of Yuuk-Wong-Tai, or the "Pearly Emperor," they were desirous he should, in future, be distinguished. At the same time, they assured him that, under their auspices, his reign would prove a most prosperous one, and that, upon his subjects, on account of his many excellencies, they would pour abundant blessings. Moreover, they assured him that the minor deities had received their commands to further, at all times, his wishes. Yuuk-Wong-Tai, was, at his death, canonized, and now holds, it is supposed, amongst the deities, who constitute the pantheon of the sect of Tau, a position of no ordinary importance. He was first worshipped during the Sung dynasty, which commenced A.D. 960, and terminated A.D. 1127. As

he was born on the ninth day of the first month of the year, that day is, of course, regarded as one of especial worship, and rejoicing, not only on the part of the priests of the sect of Tau, but on the part, also, of the people in general. Let us, however, conclude our remarks, on this deity, by observing that in a temple, which, in the Paak-Ling-Kai street of the old city, stands in honour of him, the idol is attired in a robe of yellow satin. The idols, also, of his ministers, or attendants, which are arranged on each side of the altar, are arrayed in robes of the same colour, and of the same material.

In front of the shrines, which contain, respectively, the idol of Yuuh-Wong-Tai, and those of the five genii, stands the 大鐘樓 Tai-Chuung-Lau, or "Great Bell Tower." The bell which, in this tower, is suspended, is, if we mistake not, the largest bell of which the south of China can boast. It is, as is the case with almost all Chinese bells, without a clapper. It is, however, never sounded, as both Tartars and Chinese—the Tartars especially—believe that, upon its being sounded, evil would, immediately, betide the city. It was cast in the seventh year of the reign of Tai-Tsu, or Hung-Wu, who, as first sovereign of the Ming dynasty, ascended the throne of China A.D. 1368, and died after a reign of thirty years. It was cast at the expense of Tchu-Laong-Tso', and, by him, placed in its present position. This personage was, at the time in question, a very high officer in the city of Canton. It is recorded that, during the year, which, in the cycle, is

styled Yih-Yú, a man, who was the custodian of this bell-tower, inadvertently, struck the bell, and that, in consequence, during the course of the same year, an epidemic, amongst children, prevailed throughout the length, and breadth of the city, and which did not cease until a thousand children of both sexes had, by it, been destroyed. All the citizens of Canton were, at the time, in question, so greatly alarmed that they had, in order to ward off the evil from their offspring, recourse to various kinds of charms. Of these charms, however, the most popular consisted of very tiny silver bells, which trembling parents attached to the waist bands of the trowsers of their respective children. This bell was, at a subsequent period, inadvertently struck, and, on which occasion, a game cock was, it is reported, so startled that it flew from the temple in which the belfry stands, and disappeared in that branch of the Canton river, which, by the Chinese, is termed the "White Goose Reach." It is said, by the superstitious Chinese, that the crowing of this cock is, not unfrequently, heard, to this day, by those, who have occasion to navigate the waters of the reach in question. In the twenty-fourth year of the reign of the emperor Taukwang, that is, A.D. 1845, it was deemed necessary to rebuild this bell-tower, and, for the more expeditious accomplishment of this work, it was considered imperatively necessary that the bell, until the repairs had been effected, should be lowered to the ground. To lower it, therefore, to the earth, without its being sounded, dis-

creet, and careful workmen were selected. Upon the duty assigned to them, these chosen men readily entered. In the discharge, however, of their task, the bell was, by them, inadvertently, struck, and, as a natural consequence, so say the citizens, evil, once more, befell the city. Thus, for instance, it is said that, during the year in question, A.D. 1845, several Tartars, inhabitants of the city, sickened and died, and that in a large theatre, which was constructed of mats, and bamboo rods, and which stood in the vicinity of the literary chancellor's yamun, and which, by accident, was set on fire, not less than three thousand persons were burned to death. Again, in the year 1865, whilst, Admiral Sir Michael Seymour was bombarding the city of Canton, the bell was, by a falling shot from one of the guns of H.M.S. *Encounter*, once more sounded. To this circumstance, the Chinese attributed the capture of their city, which was, at length, effected by the allied armies of Great Britain and France. To this bell, which is supposed to possess a martial spirit, homage is, not unfrequently, paid both by Chinese and Tartar citizens. It is asserted that, previous to the suspension of this large bell, the bell-tower in which it hangs, contained a comparatively small bell, and which was, therein, placed by a rebel chieftain named Lau-Chang. This personage had, by force of arms, become master of the city of Canton. It is further stated that the small bell to which we are, now, more particularly referring, was, each morning, at

an early hour, by eunuchs, rung, with the view of arousing from slumber, the many fair ladies, who, in the harem of this rebel chieftain, had found a home. Before, however, we take leave of this large belfry and its bell, let us observe that the Cantonese, even now, labour under an impression that were any one to remove the bell, from its present position, calamities of various kinds would, assuredly, be the portion not only of the citizens of Canton, in general, but of the inhabitants, also, of the surrounding country. It was, by the Cantonese, believed that the chief object, which the late Sir John Bowring, H. B. M. Minister Plenipotentiary to China, and Governor of Hongkong, had in view, when, in the year of our Lord 1854, and, again, in the year of grace 1856, he so urgently entreated the viceroy Yeh to open to him the gates of the city, was to obtain possession of this bell, and, thereby, to destroy the luck of the place.

In the various shrines, which constitute this temple, there are other bells. Upon one of the bells in question—upon that which is suspended in the shrine, which contains the idols of the five genii—there is an inscription by which we are informed that, in the fifty-second year,—A.D. 1714—of the reign of Kang-hi, who, as eighth sovereign of the Great Tsing dynasty, ascended the throne of China, A.D. 1662, and died after a reign of sixty-one years, it was bought, and placed in its present position, by two men, who were, respectively, named Tchee-Wang-Fa, and Sing-Chun. The inscription further states that the bell, having sustained an injury, was recast in the second

year, A.D. 1725, of the reign of Yung-Ching, who, as ninth sovereign of the Great Tsing dynasty, ascended the throne of China, A.D. 1723, and died after a reign of thirteen years.

In one of the court yards of this same temple, there is a basaltic rock, and upon which there is an impression, which, in form, resembles the print of a human foot. In length, it exceeds nine feet, and in depth, it equals four, or five feet. Of Buddha's foot, it is said to be an impression. As this indentation in the rock is, invariably, filled with water—a circumstance this, which fills the Chinese mind with no ordinary degree of astonishment—it forms an excellent bath for the many dirty native urchins, who, in the hot months of summer, resort to, and, apparently, much enjoy the cool shades, which the cloisters of this sanctuary, at such a season of the year, never fail to afford.

In this temple, there is, also, a shrine in honour of 金花 Kum-Fa, the tutelary goddess of women, and children. As we have given, on the ninety-fifth, and five following pages of this work, a full account of this goddess, and her attendants, there is, surely, no need for us, on this page, to repeat our remarks.

Before leaving this temple we were conducted to a small shrine in which stands an altar in honour of a monkey. To this canonized animal, is applied, by the Chinese, the high sounding title of 齊天大聖 Ts'ai-Tien-Tai-Shing, or "Great Sage of the Whole Heavens." This creature is said to

have been formed within, and to have come forth from, a great boulder, or rock, which crowned the summit of a mountain named Fa-Kwoh-Shan, or "Flowery Fruit Mountain." The stone, or rock, within which this monkey was formed, is said to have been hatched, during the day, by the heat of the sun, and, throughout the night, by the warmth of the moon. Shortly after his birth, he summoned into his presence, all the monkeys occupying the neighbouring forests, and hills, and, in very positive terms, proclaimed himself their king. In due course of time, he concluded that monkeys ought to speak, and dress like human beings. He, therefore, in the first instance, stole a suit of clothes, and having, in these ill-gotten garments, attired himself, he deserted the forests, and made his appearance amongst the sons of men. Acquiring, eventually, a knowledge of the language, and manners of men, he expressed a desire to visit the Sai-Tien, or western paradise of the Buddhists, in order that he might, there, obtain, if possible, an elixir of life, and live for ever. On his way to this paradise of the Buddhists, he had occasion to cross, in a vessel, which he himself had made, a large ocean. On debarking, he met a man, who, along the sea shore, was gathering fuel, and to whom, in the following terms, he addressed himself:—I am anxious to find an angelic messenger, or genius, named Poo-Tai-Tsō-Sze. To the place, therefore, where he resides, I pray you, direct me. The gatherer of fuel observed, in reply, that the angel, or genius in question, was

residing in a grotto, named Tchay-Uet-Saam-Sing-Tuung, and which is on the slopes of a mountain called Ling-T'ong-Fong-Ts'uen-Shan. Thither, the monkey hastened, and succeeded in finding, and obtaining an interview with the personage, who, for several days past, had been the object of his search. With his monkey visitor, the genius was well pleased, and, to him, gave the honourable appellation of Suen-Eng-Huung. With the genius, the monkey, having abandoned, for the present, the idea of proceeding to the paradise of the Buddhists, remained ten years, and, at the close of which period of time, he discovered that he possessed the extraordinary power of assuming the form of not less than seventy-two different creatures, or things. To him, also, was, now, imparted the power of flying, at one time, from any given point, to a distance of one hundred and eighty thousand li. This monkey, eventually, returned to the mountain on the summit of which he was born. Here, having, again, summoned into his presence, all the monkeys to which the adjacent forests, and hills afforded shelter, he related to them, in full, the various incidents, and adventures, which had attended his wanderings, and, at the same time, gave proof of the great amount of knowledge which of men and things, he, by travel, had obtained. No sooner, however, had he brought his address to a close, than he was, by the assembled monkeys, informed of the great losses, which both they, and he, during his absence, had, owing to the ravages of an evil

spirit, been called upon to sustain. On hearing this sad intelligence, he resolved to wage a war of extermination against the evil spirit in question, and, with that object in view, he, at once, marched against him. Ere long, this spirit of evil was, by the monkey king, overcome. No sooner, however, had victory crowned the arms of this king of apes than he came to the conclusion that, for the purpose of successfully resisting any such encroachments in future, on the part of the evil spirit, he was not sufficiently armed. He resolved, therefore, to visit, without delay, the Hoi-Luung-Wong, or "Ocean Dragon King," for the purpose of despoiling him of certain weapons of warfare, which, owing to their virtue, rendered him, altogether invincible. In this singular enterprise, he, also, succeeded. So enraged, however, was the ocean dragon king, in consequence of the insults, and despoliations, which, at the hands of the monkey monarch, he had received, that he determined, within himself, to submit the matter to the notice of Yuuk-Wong-Tai, or the "Pearly Emperor." This resolution he carried into effect, and, consequently, a general engagement took place between the monkey king, on the one hand, and the soldiers of Yuuk-Wong-Tai, on the other. The monkey king, however, having armed himself with a large sea needle, which, from the ocean dragon king, he had stolen, was, in this battle, a conqueror. From the victory, which he had gained, he, like a wise general, resolved to derive much fruit. He, therefore, hastened to

the palace of Yuuk-Wong-Tai, and, there and then, dictated the terms on which he was prepared to grant peace. Yuuk-Wong-Tai endeavoured to appease his singular looking adversary, by appointing him to rule over horses. With this appointment, however, he was greatly dissatisfied, and positively declared that if Yuuk-Wong-Tai did not, at once, confer upon him, the high sounding title of Ts'ai-Tien-Tai-Shing, or the "Great Sage of the Whole Heavens," he would, without any further delay, renew hostilities. To this demand, on the part of the monkey, an angelic messenger named Tai-Pak-Kum-Sing, advised Yuuk-Wong-Tai to yield. Thus this monkey king, or deity, is, now, by the Chinese, regarded as Ts'ai-Tien-Tai-Shing, or "Great Sage of the Whole Heavens." He, now, set out on a journey to the western paradise of the Buddhists. On his arrival in that land of pure delights, he observed a large peach tree heavily laden with fruit. Of the peaches in question, each had been six thousand years in growing. One of these peaches, he stole, and ate, and so received within himself, the power of living for ever. So soon as the angels of the western paradise, discovered that, by the monkey king, the fruit of this peach tree—the tree of life—had been stolen, they were greatly troubled, and severely censured the angel, who, of the tree in question, had especial charge. This guardian of the tree of life, excused himself by observing that with the monkey king, he was, simply, unable to contend. The monkey king, in consequence of the sad outrage, which, in this

Buddhistical paradise, he had committed, was, by the angels, seized, and, on their part, an attempt was made to put him to death. He, however, having, previously, partaken of the life giving fruit, came from their hands unscathed. T'aai-Sheung-Lo-Kwan, the founder of the sect called Tau, now, appeared on the scene, and endeavoured, though without success, to effect, by fire, the destruction of this monster. Yuuk-Wong-Tai, at length, called upon Buddha to assist, if possible, in controlling the actions of this pest of the world. By Buddha, he was captured, and, for a period of five hundred years, confined within the boundaries of five sacred mountains. At the close of this period of incarceration, he was permitted to revisit, with a person named Tong-Sam-Chaong, and two servants, who were, respectively, named Sa-Chang and Tchu-Pak-Khai, the western paradise of the Buddhists. The object, which he had in view, in revisiting such hallowed ground, was to obtain copies of the Sai-King, or western classic. Of these copies, he became possessed, and, by him, they were to the care of one of his attendants entrusted. Unfortunately, however, when, on his way from that land of shades, the copies of the western classic fell into the sea, owing to the carelessness of the servant to whose care they had been entrusted. From the deep, they were quickly recovered, and to the rays of the sun, for the purpose of drying, they were, then, exposed. During their exposure to the sun, the attendant, through whose

carelessness, they had fallen into the sea, was called upon to watch carefully over them. He, however, having fallen into a deep sleep, a large fish came, and destroyed the whole of them, with the exception of the six following words:—Naam-Mo-O-Mi-To-Fat. In honour of the monkey king, and the three persons, who, on the occasion of this pilgrimage to the western paradise, were his companions, a temple was erected by the emperor Tai-tsung. This royal personage, who was the second sovereign of the Tang dynasty, ascended the throne of China, A.D. 627, and died after a reign of twenty-three years.

Beyond the temple in honour of the Five Genii, and in the same street, stands a yamun, or official residence, which is styled 左都衙門 Tsoh'-Too-Nga-Moon. It was within the courts of this yamun, that the famous viceroy Yeh sought a refuge, when the city was besieged by the allied armies of Great Britain and France, and it was, here, when, into the hands of those conquerors, the city had fallen, that the great man was, as a prisoner of war, by a few British sailors, taken.

Of the capture of this great man, who was, certainly, one of the most distinguished officials that ever held office under the emperors of the reigning dynasty, the late Mr. George Wingrove Cooke wrote as follows:—"We must now go back to the general starting point, and accompany the chase after Yeh. Mr. Consul Parkes, who was attached as inter-

preter to Colonel Holloway's party, arrived too late, and was without an escort. While he was deploring his ill-luck he met with Commodore Elliot, who, fired by Mr. Parkes telling him that he had some information as to Yeh's lurking place, agreed, upon his own responsibility, to accompany him with a hundred blue-jackets. Mr. Parkes expected to find Yeh at the imperial library, but upon arriving at that high titled edifice he found only a great empty house. Having ransacked every corner, they were coming away disgusted, when Mr. Parkes put his foot against a closed door. It gave way, and a Chinaman was seen inside the closet diligently studying one of the sacred books. Where was Yeh? How should the Chinaman know? He knew nothing of Yeh —he was only a poor student. Drawn from his hiding place and subjected to a sharp interrogatory, he confessed, bit by bit, that Yeh had been there, but had left some days before. At last he even thought he knew where he was —nearly three miles off—somewhere at the south west corner of the city, in a small yamun of one of the lieutenant-governors. Taking this "student" along with them, the party now proceeded to the governor's yamun. The governor* was by this time in custody of Colonel Holloway, and the admiral and the general had arrived there. An examination took place, and the governor, after some admonition, admitted that he also knew Yeh's retreat, and named the same place which the student had named. He

* Peh-Kwei.

was made to send a second guide, and the two Chinamen where placed in front of the blue-jackets. These unwilling guides, as they were urged along through the narrow streets of the Tartar city, did not cease shouting to the crowds which ran together, "Good people, go about your affairs. These gentlemen have just had a respectful interview with Peh-kwei, and they are now going to have another interview with Yeh." "Very well," said the crowd, habitually deferential to the cap of the small mandarin. As they got deeper and deeper into the maze of streets some of the officers seemed to think they were doing an imprudent thing. "If the worst comes to the worst," said Captain Key, "we know the direction of the walls by this compass, and can fight our way to them;" so on they went. The longest chase must have an end. At last the guides called a halt at the door of a third-rate yamun, which appeared closed and deserted. The doors were forced open, and the blue-jackets were all over the place in a moment. It was evident that they were now on the right scent. The house was full of hastily-packed baggage. Mandarins were running about—yes, *running* about; and at last one came forward and delivered himself up as Yeh. But he was not fat enough. Parkes pushed him aside, and, hurrying on, they at last spied a very fat man contemplating the achievement of getting over the wall at the extreme rear of the yamun. Captain Key and Commodore Elliot's coxswain

rushed forward. Key took the fat gentleman round the waist, and the coxswain twisted the august tail of the imperial commissioner round his fist. There was no mistake now,—this was the veritable Yeh. Instinctively the blue-jackets felt it must be Yeh—and they tossed up their hats, and gave three rattling cheers."

"Yeh is by no means the hero people thought him. He trembled violently when he was taken; he strenuously denied his identity; and it was not till Mr. Parkes had several times had the satisfaction and triumph of assuring his old enemy of his personal safety that he grew composed. As soon, however, as he felt himself safe, all his arrogance returned. He posed himself magnificently in his chair. He laughed at the idea of giving up his seals, and also at the idea of his being led away. He would wait there to receive the men, Elgin and Gros. They searched all his packages for papers, and found among other things the original ratifications of the treaties with England, France, and America; they were, as he intimated, too unimportant as documents to be sent to Pekin. This search lasted three hours. The news of the capture had been sent to head-quarters; Colonel Hocker was despatched with a strong body of marines, and Yeh again trembled as he entered his chair a captive." * * * * "Room for the great mandarin! Preceded by Colonel Hocker, with his sword drawn, accompanied by Commodore Elliot and Captain Key, and followed by two

files of marines, in waddles the great Yeh himself. He is not ushered into the small room, but into the admiral's room. To place him with the governor * and the general, † would be to confine a pike with two gudgeon. Peh-kwei and Tseang-keun shook at the sound of his footsteps."

"If he had six headsmen in his train, and if we all stood kidnapped men before him, he could not hold his head more haughtily. It is a huge, sensual, flat face. The profile is nearly straight from the eye-brow to the chin. He wears his mandarin cap, his red button, and his peacock's tail; but in other respects has the ordinary blue quilted tunic and loose breeches, the universal winter wear of this part of China. He seats himself in an arm-chair, and some inferior mandarins, who have pressed in after him, stand round and make him a little court. The officers who fill the room are passing to and fro upon their own duties, and of course refrain from staring at him. Yet no one can look upon that face without feeling that he is in the presence of an extraordinary man. There is a ferocity about that restless, roving eye, which almost makes you shrink from it. It is the expression of a fierce and angry, but not courageous animal. While the long nails of his dirty fingers are trembling against the table, and his eyes are searching into every part of the room, scrutinizing every face, his *pose* of dignity is too palpably simu-

* The Chinese Governor, Peh-Kwei, and
† The Tartar General, Tsean-Keun, both of whom had been previously captured.

lated to inspire respect, even if you could forget his deeds. But no one can look upon him with contempt." In taking leave of this brief account of the Viceroy Yeh, and of the circumstances which attended his capture, we beg to observe that we have no sympathy whatever, with the flippant, and disparaging terms which are, by Mr. Cooke, applied to one, who was, undoubtedly, in almost all respects, a very distinguished man.

Passing through the street called 米市街 Mai'-Shi'-Kai, we entered the 南海學宮 Naam-Hoi-Hok-Kuung, or Namhoi's Confucian temple. This edifice is approached by a triple gate way, which is large, and of a red colour. On each side of the grand entrance, and facing the street, there stands a stone pillar, or slab, and on which, are engraved certain characters. The letters in question inform all officials, who visit the temple for the purpose of worshipping, to alight, as they draw near to the gates thereof, from their sedan chairs, or horses, and, as a mark of reverence towards the sage, to walk, rather than ride, within the courts of his sanctuary. On entering the court yard of the temple, an artificial pond, in the form of a crescent, and which, by a bridge of three arches, is spanned, presents itself to view. The water, which is contained in this pond, is supposed to be pure, and an emblem, therefore, of the purity of the sage, and of the doctrines which he taught. At the end of this court yard, there is a covered triple gate way of a red colour, and through which votaries pass into the first quad-

rangle of the temple. Immediately in front of these gates, and at the opposite end of the quadrangle, stands the shrine in honour of Confucius. Above the altar, which is placed in this shrine, there is an idol of Confucius. Let it be observed, however, that, in shrines of this nature, it is not usual to place images of the sage, but rather red tablets upon which, in letters of gold, his name is recorded. To graven images, Confucius, though he taught idolatry, was very much opposed. And to the fact of this idol of the great philosopher having, in the year of our Lord, 1856, been placed, by the literati, in this shrine, is, on the part of many, attributed the war, which, in the year in question, took place between the Chinese, on the one hand, and the British and French, on the other.

On each side of this quadrangle, there is a long cloister containing several small shrines, and above the altars of which are arranged tablets, bearing the names of the seventy-two disciples, who, of the three thousand followers of Confucius, were, for their virtues, and literary attainments, pre-eminently renowned. In the second quadrangle of the temple, there stands a shrine in honour of the parents and grand parents of this once illustrious, and still revered Chinese philosopher.

And, here, let us not forget to observe that upon the parents and grand parents—whether alive, or dead—of all their highly distinguished men, the Chinese never fail to confer honours. The object which, of course, they

have in view, by acting in such a manner, is to encourage parents to bestow upon their sons, and more especially in a scholastic, or literary point of view, that degree of care, and attention, which is necessary to qualify them for offices of distinction, and to promote, in short, their future greatness, and renown.

On the first, and, again, on the fifteenth day of each lunar month, and, also, at the vernal equinox, on a day called Ting, and, once more, at the winter solstice of each year, this wise man of a byegone age, is, with much solemnity, worshipped by all the civil, and military officers of the city. These officials, who, on such occasions, wear their court dresses, are, by a master of ceremonies, arranged on each side of the open quadrangle of the temple, with their faces looking towards the altar of the sage. Thus, for example, the civil officers are placed on the east, and the military officers on the west side of the great quadrangle in question. The viceroy is, at such times, the *pontifex maximus*, or high priest, and, in the discharge of the sacred duties, which, then, devolve upon him, is, not less than nine times, escorted from the quadrangle, by two officers, or attendants, to the altar upon which are placed not only sacrifices of sheep, swine, and a bullock, but, also, eucharistical offerings of fruits, flowers, cakes, and wine. In front of this altar, the viceroy, at a word of command, which, by the master of ceremonies, is given, prostrates himself, and performs the Kow-T'au, while the officials, one and all, who occupy the quadran-

gle, perform, in obedience to the same command, precisely similar ceremonies. The words of command, which, on such occasions, are, by the master of ceremonies, given, sound very much as follows :—kneel down; knock the head; rise to your feet.

On one side of the altar, there is arranged an orchestra, and in which, several musicians take their places. Of the musicians in question, each is attired, for the occasion, in robes of state. In the hands of many of these musicians, are placed, according to usage, various kinds of ancient musical instruments. As the use, however, of many of these ancient musical instruments, is to Chinese musicians of the present day, quite unknown, the choral, or musical part of the ceremony, devolves, in a great measure, upon the vocalists, who, in honour of Confucius, chant peons of praise. This religious ceremony is brought to a close by the reading aloud, on the part of a herald, who, at the time in question, stands on the left of the viceroy, a prayer to Confucius, which, on a sheet of yellow paper, has, by a calligraphist, been previously written, with no ordinary degree of care. This prayer, having been read, is cast into a sacred furnace in order that, by the action of fire, it may, at once, be conveyed to the world of spirits.

But of the life of Confucius, let us, now, say a few words. At a period, then, of 550 years B.C. this great Chinese philosopher, and moral teacher appeared on the stage of this world. He was the son of a distinguished military officer

named Shih-Leang-Heih by Ching-Tsae his second wife. Shih-Leang-Heih, who was a member of a ducal house, and the descendant of a long line of wise, and illustrious kings, had attained a great age, ere he married his second wife, Ching-Tsae. It would appear that, by his first wife, he had not less than nine children. But, however, as the children in question were daughters, and as the aged soldier was most desirous to have a son, as his representative, he, though far advanced in years, married Ching-Tsae, who was the youngest daughter of one surnamed Yen. His desire for male offspring, was, at length, gratified, for, on the twenty-first day of the eleventh month of the twenty-first year of the reign of the emperor Ling-Wang, B.C. 550, Ching-Tsae presented her lord with a son—Confucius—to whom was given the name of K'ew. The birth of this man, who, afterwards, as a philosopher, became so highly renowned, took place in the district of Tsow. The district in question, and of which, at that time, the father of Confucius was commandant, is, now, included in the prefecture of Yeu-Chow—a department this, which forms a portion of the northern province of Shan-Tung. The birth of Confucius is said to have been accompanied by several supernatural events. Thus, for instance, two, or three fabulous animals, which, by the Chinese, are termed K'elin, and which animals, it is said, invariably, appear, at the birth of sages, are reported to have visited the house in which, at the time of her ac-

couchment, the mother of Confucius was residing. The five genii, it is affirmed, also, appeared to this same woman, when she was in the pain and peril of childbirth, and endeavoured to afford her comfort by earnest prognostications, on their part, of the renown to which the male child, who, by her, was, then, being born into the world, would, eventually, attain. It is, further, stated, by Chinese annals, that, on the same memorable occasion, the air resounded, far and near, with strains of music of the most soul stirring nature.

The distinguished personage, Confucius, who is the subject of these very brief biographical memoirs, was a descendant of the imperial house of Shang—a royal line this, which, for a considerable period of time, ruled over China. With Lautsz, who was, also, a philosopher of China, and the founder of a school, or sect of rationalists; and with Pythagoras, who, in Greece founded the once celebrated school of Pythagorean philosophers, he was a contemporary. As he laboured under an impression that he had been sent into the world to restore to his dark, and benighted countrymen, the worship, and customs of their forefathers, he, assiduously, applied his great master mind to a study of the wisdom of the ancients. In acquiring a knowledge of the doctrines of the Chinese legislators, Yaou and Chun, or Shun, who are said to have flourished 2200 years before the Christian era, he was successful. He established schools in which he taught philosophical, and moral tenets,

and so great did his reputation become that, in a short time, his tenets were embraced by not less than three thousand followers, or disciples. From the followers in question, he is said to have selected seventy-two, who, for their powers of reasoning, and general attainments, were more distinguished than the rest. These seventy-two disciples, he, in the next instance, divided into four classes. On the members of the first class, he caused to devolve the study of morals; on those of the second, a cultivation of the art of reasoning; on those of the third, the necessity of devising the best forms of government; and on those of the fourth, a practice of the art of public preaching, or teaching. In his attempt to accomplish what he considered the great purpose of his life, he formed a system of his own by reducing the traditions of antiquity into one perfect form, and, thereby, constituted himself the law-giver of the central flowery land. The system of Confucius consists of tenets well calculated to promote the peace, and happiness of the empire, so far as such blessings can be obtained in the absence of the all-powerful, and soul convincing teaching of that divine spirit, which proceeds from Jehovah, and his coequal son. He paid marked attention to the theory of good government, and pointed to filial piety as the germ of all national greatness. This doctrine of filial piety, he used as a foundation on which to re-erect the superstructure of religious adoration to departed ancestors, pointing out, at the same time, that it was especially

incumbent on children to render not only to their parents, but, also, to their departed ancestors most heartfelt homage. In the recorded sayings, and writings of this great man, there is no information conveyed to the mind of the reader, as to the views, which he held on the subject of man's creation, or of the future, which, beyond the confines of time, most assuredly, awaits him. Of heaven, however, he speaks on a few occasions, and in terms, which would almost lead one to suppose that he had a conception, at all events, of the existence of a supreme being. No surprise, however, ought to be manifested by the reader of the sayings of this philosopher, at the dim, and imperfect knowledge, which, in regard to god, he possessed, inasmuch as, like Socrates and Plato, he was unenlightened by that divine spirit, which to the minds of all who receive it, fails not to impart a saving, and, therefore, perfect understanding of the one true, and everlasting Jehovah. It is in the power of divine revelation only, that is, when read by the aid of the holy spirit, to disclose to men not only a knowledge of god, but, at the same time, an idea of the great end of their creation, and of the purposes for which they were sent to live in this present world. Confucius, also, urges upon the minds of the people, the necessity of a profound reverence, on their part, towards the gods, and begs them to manifest this feeling by presenting to them, at stated seasons, the customary sacrifices.

But, however, as it was the great aim of this philosopher to establish, and promote the hap-

piness of man by the aid of human laws, he, in order to accomplish this purpose, travelled from place to place, and cheerfully availed himself of every opportunity to propagate his views. It is reported that his labours to replace anarchy and confusion, by harmony and order, were, in the first instance, more or less successful. But like all other human systems, there was, in the system, which he sought to establish, nothing whatever of a permanent nature. He died at the age of seventy-four years, having lived to see his country, more than ever, the prey of those disorders, which he had so earnestly, but so vainly, endeavoured to suppress. "The kings," said he, on his death bed, "will not hearken to my doctrines, I am no longer, therefore, of service upon earth, and it is time for me to quit it." After his death, his name was, and is, even now, by all classes of society, held in the highest veneration. And though the doctrines, which he inculcated, have not succeeded in making the character of his countrymen one worthy, in many respects, of imitation, being encrusted, as it is, with vices of the most degrading nature, yet it must be admitted that whilst the tenets, which, with similar objects in view, were taught in other ancient philosophical schools, have, by other doctrines, been superseded, those, which came from the lips of Confucius, are, to-day, read, admired, and embraced by several millions of the great human family.

On the side of the street, which is immediately opposite to that on which this temple

of Confucius stands, is situated a small shrine in honour of virtuous women. The shrine in question is called 貞節烈女祠 Ching-Tsit-I'-Nue'-Tsze. In it, and immediately above the altar, which it contains, there are arranged, on shelves, several wooden tablets, and on each of which are recorded the names of women, who passed their lives, in virginity. In honour of these women, there stands, in the court yard of the shrine, a monumental arch of granite. Many of these women were, when young, affianced, but the young men to whom they were, respectively, betrothed, having died, ere the celebration of their intended nuptials, could take place, they resolved not again to affiance themselves, but, in virginity, and in the homes, and as the daughters, by adoption, of the parents of their respective departed lovers, to pass the rest of their lives. Such resolutions, as these, which, in the estimation of the Chinese, are very virtuous, and, therefore, highly commendable, having, by these women, been fully observed, their names, after death, were, on these tablets, recorded, and, in this place, enshrined. There are, also, recorded on not a few of these tablets, the names of departed widows, who, on the grounds of chastity, declined to contract second marriages. Upon others, are painted the names of widows, who, not choosing to survive their respective husbands, committed suicide. Suicide, or sutteeism, on the part of widows, under such circumstances, is, also, by the Chinese, regarded as highly meritorious.

In a copy of the *Hongkong Daily Press* of January 20th, A.D. 1861, we read the following account, by an eye-witness, of a voluntary sacrifice of life, on the part of a disconsolate widow, at one of the ports of the province of Fokien. "A few days since, I met a Chinese procession passing through the foreign settlement, escorting a young person in scarlet and gold, in a richly decorated chair. The object of which, I found, was to invite the public to come and see her hang herself: a step she had resolved to take in consequence of the death of her husband, by which she had been left a childless widow. Both being orphans, this event had severed her dearest earthly ties, and she hoped, by the sacrifice, to secure for herself, eternal happiness, and a meeting with her husband in the next world. Availing myself of the general invitation; I repaired, on the day appointed, to the indicated spot. We had scarcely arrived, when the same procession was seen advancing from the joss house of the widow's native village towards a scaffold, or gallows erected in an adjacent field, and surrounded by hundreds of natives of both sexes; the female portion, attired in their gayest holiday costume, were very numerous. I and a friend obtained a bench for a consideration, which, being placed within a few yards of the scaffold, gave us a good view of the performance. The procession having reached the foot of the scaffold, the lady was assisted to ascend by her male attendants, and, after having welcomed the crowd, partook, with some female relatives, of a repast, prepared

for her at a table on the scaffold, which she appeared to appreciate extremely. A child in arms was, then, placed upon the table, which she caressed, and adorned with a necklace, which she had worn herself. She, then, took an ornamented basket containing rice, herbs, and flowers, and, whilst scattering them amongst the crowd, delivered a short address, thanking them for their attendance, and upholding the motives, which urged her to the step, she was about to take. This done a salute of bombards announced the arrival of the time for the performance of the last act of her existence, when a delay was occasioned by the discovery of the absence of a reluctant brother; pending whose arrival, let me describe the means of extermination. The gallows was formed by an upright timber on each side of the scaffold, supporting a stout bamboo, from the centre of which was suspended a loop of red cord."

"The missing brother having been induced to appear, the widow now proceeded to mount on a chair placed under the noose; and, to ascertain its fitness for her reception, deliberately placed her head in it. Then withdrawing her head, she waved a final adieu to the admiring spectators, and committed herself to its embraces for the last time, throwing a red handkerchief over her face. Her supports were, now, about to be withdrawing, when she was reminded by several voices from the crowd, that she had omitted to draw down the ring, which was intended to tighten the cord round her neck.

Smiling an acknowledgment of the reminder, she adjusted the ring, and motioning away her supports, she was left hanging in the mid air—a suicide. With extraordinary self possession, she, now, placed her hands together, before her, and continued to perform the manual Chin-Chin, until the convulsions of strangulation separated them, and she was dead."

"The body was left hanging about half an hour, and, then, taken down by her male attendants, one of whom immediately took possession of the halter, and was about to sever it for the purpose of appropriating a portion, when a struggle ensued of which I took the advantage to attach myself to the sedan chair in which the body was, now, being removed to the joss house, in order to obtain ocular proof of her demise. Arrived in the joss house, the body was placed on a couch, and, the handkerchief withdrawn from the face, disclosed unmistakable proofs of death. This is the third instance of suicide of this sort within as many weeks. The authorities are unable to prevent it, and a monument is, invariably, erected to the memory of the devoted widow."

Again, in a copy of the *Pekin Gazette*, the Chinese Government organ, which was published in the summer of 1873, a memorial of which the following—an extract from the *China Mail*—is a correct translation, was contained.

"Wang-Wên-Chao, governor of Hunan, requests the throne to take notice of the singular piety and devotion of the widow of the son of the

Hunan Commissioner of Finance. Her husband Wu-Lin went to Hunan, in August 1872, she accompanying him. At his post of duty, Wu-Lin died. For several days, his widow fasted, and, then, took a dose of poison. They succeeded, however, in saving her life by antidotes, and her grandmother, and father, and mother-in-law all tried to comfort her, and got her to eat again. With the same filial affection as before, she once more took to waiting on the old folks, till the month of May of this year,* when her father-in-law sent men to remove her husband's remains to his birth place in Hunan. She entreated to be allowed to accompany the funeral procession, saying it was the duty of a childless widow to accompany her husband's remains to the grave. Out of pity, her father-in-law allowed her to go, —for he could not bear to restrain the poor lady by force. They set out, and in the course of a short time, her father-in-law received a letter to the effect that his daughter, Hsü, after the funeral rites were over, took to fasting again, and, in spite of all advice and warning, she persisted in fasting. 'I did not wish to die,' said she, 'when I was with the old people in Hunan as they tried to comfort me, and I could not bear to wound them by killing myself then. Besides that, my husband's remains had not, then, been carried back to his birth place, and, on that account, I desired to live a little longer. He has now been buried in the district where he was born, and I solemnly declare that I shall go with

* A.D. 1873.

him to the grave. Death to me is a reunion with him. Do not, then, restrain me.' She fasted for eleven days, and, on the twelfth, she died, aged twenty-six years."

"The memorial goes on to give the parentage of this noble lady, and pronounces a well-deserved eulogium on her virtues, both public and private, her death of devotion to her husband, especially, calling for some recognition by His Majesty. 'Rescript.'—'Let it be as requested. The Board of Rites is informed.' "

From the shrine in honour of virtuous women, we passed, on our way to the Mohammedan mosque, through the street called 光塔街 Kwong-T'aap-Kai. On our arrival at the mosque in question, we found that, in point of architecture, it greatly resembles Chinese temples, in general. It was built by an Arab named Soo-Ap-Pak-Choy, who, as an apostle of the religion of Mahomet, visited the shores of China. This zealous propagator of the tenets of Mohammedanism, was, so say Chinese annals, the younger brother of the mother of the great prophet of Arabia. He arrived at Canton, during the reign of Kau-tsu, who, as first sovereign of the Tang dynasty, ascended the throne of China, in the year of grace 620, and died after a reign of seven years. It was during the reign of this emperor, that the mosque was built. As the walls thereof are of a red colour, we are justified in concluding that, for its erection, the sanction of the emperor in question, was, in the first instance, obtained. Above the sanctum sanctorum of the mosque,

there is painted, in large Arabic characters, the first line of the koran, and which, in English, reads thus: "There is but one God, and Mahomet is his prophet." Upon the corresponding wall, there is, also, an inscription, or Mosaic, in Arabic. A wooden pulpit, which is covered with a dome, stands in one corner of the mosque, and from it, on the morning of each Friday, discourses on the tenets, which were taught by the great prophet of Arabia, are delivered. The preacher, whilst engaged in delivering his sermon, reclines upon a staff, an act this, on his part, which reminds us of the aged patriarch Jacob, who, "when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." The articles of the creed upon which, each Friday, this preacher discourses, let us, here, enumerate.

The first and principal article, then, of the Mohammedan creed, sets forth that there is but one God. Thus in the koran, we meet with such passages as these:—"There is no other God but he." "Your God is the only God." "I am God, and there is none other God but I." This important axiom was, no doubt, borrowed by Mahomet from the Jews, whose custom it was to repeat, ever and anon, from the book of Deuteronomy, the following words:—"Hear, O Israel; the Lord our God is one." Thus all religionists, who acknowledge that great faith, which declares "we worship one God in Trinity and Trinity in Unity, neither confounding the persons, nor

dividing the substance" are, as a matter of course, regarded by Moslems, as sceptics and idolaters.

The second article of this creed maintains a belief in the existence of angels. Of these angelic spirits, four, it states, are pre-eminently distinguished for the marked favour, which it is their privilege to receive at the hands of deity. Mohammedans regard these angels as having bodies, pure, and white, and created of fire. To them, also, they assign different duties. Thus, for example, Gabriel is said to be the minister of divine revelations; Michael, the guardian and protector of the Jews; Azrael, the messenger of death; and Israfael, the angel, who has been appointed to sound the trumpet on the day of judgment. Again, they state that of the other angelic beings, two, as guardians, attend, daily, on each man, and most minutely record his various actions. In a fallen angel, they, also, entertain a belief. This unhappy spirit, called, by Mahomet, Eblis, or "despair," fell, so says the koran, from his first estate, in consequence of a refusal, on his part, to pay, at the command of God, adoration, and praise to Adam. They, in addition to this belief in angels, profess to recognize a host of good, and evil genii. Of these genii, they further maintain that, like ordinary mortals, they are capable of salvation, or condemnation.

The third article of this creed, asserts that it is necessary to salvation to believe in the sacred writings. The koran states that God, in

times past, gave to man, solemn declarations of his will. Thus Mahomet acknowledged the authenticity, and divine authority of one hundred sacred books. To Adam, said the prophet, ten were given; to Seth, fifty; to Enoch thirty; and to Abraham, ten. With regard to other sacred writings, he goes on to state that the Pentateuch was given to Moses; the Psalms, to David; the Gospel, to Jesus; and the koran to himself. He, however, only sanctioned those parts of the Old and New Testament Scriptures, which had a tendency, as he supposed, to impart a colouring of truth to his own vain religious system. He, at the same time, regarded it, as a religious duty, to disparage whatever, in those inspired writings, was at all adverse to his own false views, and statements. Of all the sacred writings, however, which are to be found upon the face of the earth, there are none, which, in the estimation of Mohammedans, are so sacred as those, which constitute the koran. This book is, by them, regarded with profound reverence. No persons, in short, but Mohammedans are suffered to touch it, and, by them, ablutions must be performed, ere they dare to consult its sacred records. To every battle field, it is carried, being regarded, amidst the din and strife of battle, as a soul soothing blessing. Upon it, oaths are taken, and verses culled from its sacred pages, are imprinted, not only on the garments, which Mohammedans wear, but on the banners, which they follow.

The fourth article of this creed, is a belief in the prophets of whom, according to some traditions, there were 224,000, and according to others, 124,000. In apostles, also, a belief is held, and of whom—as messengers of glad tidings to perishing men—there were three hundred and thirteen. Of this large company of apostles, six, namely Adam, Noah, Abraham, Moses, Jesus, and Mahomet, were pre-eminently distinguished for their wisdom, and zeal in the service of God.

The fifth article of this creed, is a belief in the doctrine of a general resurrection, and a final judgment. On the last great day, the Almighty will examine the deeds of all men, and then deal with them, according as their good, or wicked acts preponderate. They, who, in point of good deeds, are deficient, shall be consigned to inconceivable punishments. And they, who, for their virtues, are eminent, shall be greatly rewarded with such pleasures as are of a nature calculated to minister to carnal gratification. For the Moslem paradise is represented as a place, in which there will be a perfect indulgence of all those fleshly lusts, which Christians are taught to regard as warring against the soul.

Among the various extraordinary signs by which men will be enabled to judge of the near approach of the last day, the following are mentioned by Mohammedan authorities:—Certain Arabian provinces shall revolt, and the buildings of Medina shall reach to Yahâb—a beast shall, in the temple at Mecca, rise from

the earth—war with the Greeks, and the capture, on their part, of the city of Constantinople—war with the Jews—the arrival of Anti-Christ, and his destruction by Jesus at Lud—the eruption of Gog and Magog—the coming of a cloud of smoke so vast as to fill the whole earth—an eclipse of the moon—the sun rising in the west—the discovery of a large quantity of gold in the bed of the river Euphrates—and the return of many Mohammedans to an observance of the idolatrous rites, and practices of their forefathers.

The sixth article of this creed is a belief in the doctrine of predestination. This doctrine was most enthusiastically held by Mahomet, and was, by him, most carefully instilled into the minds of his followers, with the view, of course, of rendering them reckless of hardships, and dangers. To the sovereign will of God, he referred both good, and evil actions. He, further, asserted that to seek safety from impending dangers, by removing from places, which were likely to be the scenes of the threatened disasters, was, simply, useless, and unavailing. We err not, in all probability, when, to this teaching, on the part of Mahomet, we attribute that idleness, and indifference, which, at this day, are not the least conspicuous features in the character of his followers.

But let us, in the last place, consider the manner in which this religion is, by its followers, observed. First, then, let it be remarked that each Mohammedan is required to

pray, at stated periods, five times during the course of every twenty-four hours. Before entering upon these religious exercises, he, as a rite of purification, is made to perform certain ablutions. Such ablutions consist in the washing of his hands, face, ears, and feet. At intervals, too, during this cleansing process, it is usual for him to give utterance to short ejaculatory prayers. The required ablutions having been duly performed, the votary, in the next instance, reads, or recites the 97th chapter of the koran. It is, however, not only necessary that he—the votary—should be personally clean, but that the ground, or carpet, or cushion, upon which he kneels, should be the same. The prayers, which he—having his face towards Mecca—is, now, called upon to address to the deity, are, principally, extracts from the koran. The stated times of prayer, throughout each period of twenty-four hours, are, respectively, sunset, nightfall, day-break, noon, and afternoon. These several hours, or seasons of prayer, are made known to the faithful, by the muezzins, who, having ascended to the tops of the minarets, cry aloud Allah akbar! Allah akbar! &c., &c., &c. God is great! God is great! There is but one God! Mahomet is his prophet! Come to prayers! Come to prayers! To these calls, on the part of the muezzins, the lower, rather than the higher classes give the more earnest heed. Those of the latter class, however, if they attend not regularly the mosque, forget

not to pray at home. Friday is the day, which, by Mohammedans, is regarded as the sabbath of their God. And, on that day, men of all classes being assembled in each mosque, additional sacred rites are, by them, observed. The reason, which, by Mohammedans, is given for setting apart the day in question, as the sabbath of God, is the following. They contend that Adam was not only created, but died on that day, and that, therefore, it is one, which ought to be regarded as especially sacred. Women are not allowed to attend the public services of the mosque—a circumstance this, which arises from the fact that though Mahomet did not actually forbid them to attend the services of the sanctuary, he, nevertheless, stated that it was, perhaps, more advisable for them to hold communion with God, in their respective homes. The privilege of praying in mosques, is, also, denied to youths, upon the ground, we suppose, that they are of years too tender, to form a just conception of the solemnity, and awe with which men are, in all conscience, bound to approach the mercy seat of the one Almighty, and Everlasting God.

Of the Mohammedan religion, fasting is another requirement. Of the various fasts, however, which they are called upon to observe, there is not one, which, in point of severity, can compare with that, which is observed in the month called Ramadan. Throughout the course of the month in question, which is the

ninth of the Arabian year, they partake not of food from the rising, until the setting of the sun. Neither are they permitted, during this period, to perform their customary ablutions, nor yet to smoke. In short, all social enjoyment is, for the time specified, at an end, the presence of the faithful, being required, each day, at the mosque. To the sick, and to wayfarers, and to soldiers, also, in time of war, indulgences are, of course, granted. When the month of Ramadan falls in summer—for the Arabian year being lunar, each month retrogrades through all the seasons, in thirty-three years and a half—the fasting necessary to be observed, and especially the abstinence from drinking, is, as may readily be imagined, more than usually severe.

Another duty, which Mahomet has set before men, as one of very great importance, is that of almsgiving. Alms of a certain kind, are prescribed by law. Others, however, are quite voluntary. In the giving of alms, Mohammedans are, we think, very exemplary. This will, perhaps, appear more evident, when we state that, for the comfort, and accommodation of poor travellers, large sums of money are collected, and that, towards the brute creation, they extend a compassion, which is, in truth, deserving of great commendation.

A pilgrimage to Mecca, is, also, a duty incumbent upon every Mohammedan. An act of devotion of this kind, is, in short, regarded as necessary to salvation, inasmuch as the pro-

phet is represented as having said that he, who dies without observing it, might as well die a Jew, or a Christian. The month of the Arabian year, in which these pilgrimages are made, is called Dulhajja. During the month in question, pilgrims, probably 70,000 souls in all, arrive at Mecca. These devotees hasten, at the time specified, to that sacred city, from the respective countries of Turkey, Persia, India, Malacca, China,—yea, and from various parts of the vast continent of Africa. Each wears, on the occasion, the sacred robes, which constitute the dress of a pilgrim. Of these robes, one, which is woven without seam throughout, encircles the loins, whilst the other is made to cover the shoulders. They, then, in a body, repair to the Kaaba with the view of performing the various ceremonies, which, by Mahomet, were prescribed.

These ceremonies, consist, in a great measure, in encompassing the Kaaba seven times, and in kissing, at each round, the celebrated black stone of which it is said that, on the day of judgment, it will be endowed with speech, and declare, with exultation, to assembled worlds, the names of those persons, who have performed the pilgrimage. To mount Arafat, also, an especial visit is paid. This mount, next to the great temple, Kaaba, is, perhaps, one of the chief objects of veneration. It is declared, by Mohammedans, that, on this mount, Adam, after a separation of two hundred years from Eve, had an interview with her, and

that, previous to his departure from Arabia, on a journey to Ceylon, he erected a chapel on its summit. To this spot, therefore, the name Modaa Saidna Adam, or the place of prayer of our Lord Adam, has been given. There are certain pillars, which stand in the valley of Mina, and at which, stones are thrown. This absurd ceremony is, on the 10th day of the month, followed by a sacrifice of animals. The sacrifice of a ram, El-fida, or "ransom," in memory of Ishmael's sacrifice,—for the Mohammedans suppose that it was not Isaac, but Ishmael, who was to have been sacrificed by his father—is, also, duly performed. Each sacred duty having, by the pilgrims, been properly observed, they, labouring under an impression that, by this pilgrimage to Mecca, their sins have been forgiven, return, with no ordinary degree of joy, and gladness, to their respective homes.

The rite of circumcision is, also, strictly observed by the followers of this false religion. It is performed, in some instances, when the children are six, or seven years of age, and in others, when they have attained the age of twelve.

Gaming, usury, and all games subject to chance, are strictly prohibited. Of wine, and all intoxicating drinks, and of swine's flesh, no Mohammedan is suffered to partake. To paint pictures, or to make images, of any living creature, is, also, a violation of Mahomet's sacred law. But let us, now, return to a consideration of this mosque.

On the north side of the nave, if we may so style the hall of the mosque, there is placed an altar, and above which, there stands a green tablet of wood. This is the imperial tablet, and upon it, in letters of gold, there is recorded an inscription, which, reads very much as follows:—"May the sovereign reign ten thousand years, ten thousand times ten thousand years." Before this tablet, incense is burned, and to it, adoration is paid. This idolatrous act, on the part of Chinese Mohammedans, is, in itself, enough to bring the spirit of Mahomet from the world of shades. It is, doubtless, however, an act of idolatry, which, to their feelings, is most repugnant. It is one, nevertheless, to which they must, of necessity, conform, as it is enjoined, by the central government of the empire, that, in each Buddhist, and Tauist monastery, and in each Mohammedan mosque, an imperial tablet shall be placed, and honoured.

In the court yard of the mosque, there stands a tower, which, by the Chinese, is called the 光塔 Kwong-T'aap, or "Plain Tower." Upon the summit thereof, there is a short minaret, which, by a spiral stair case, consisting of several stone steps, is approached. This tower, or pagoda, was, formerly, used by the muezzins, who, daily, ascended its summit, to proclaim, by their voices, to the faithful, the near approach of the hour of prayer. Upon the minaret, there was, at one time, a gold vane, which, in form, resembled a game cock. This

vane was broken during a typhoon, which, in the seventh month of the twenty-fifth year of the reign of T'ai-tsu, or Hung-wú, that is, A.D. 1393, prevailed throughout the city of Canton, and its environs. This gold vane was, according to Chinese records, forwarded to the emperor already named, and, by him, was, most carefully, deposited in the imperial treasury. On the top of the minaret, the officials of the city placed, in its stead, a vane of copper.

In the fourth year of the reign of Hien-tsung, or Chinghwa, who, as eighth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1465, and died after a reign of twenty-three years, this mosque, and its adjoining tower, having fallen greatly into decay, were repaired at the expense of a person named Hon-Yung, and who, at the time in question, was one of the leading officials of the city. Hon-Yung, when these repairs had been completed, compared the city of Canton to a large junk. In support of this comparison, he pointed out to the citizens, that the five storied pagoda formed, as it were, the stern; the walls of the city, the bulwarks; and the two pagodas, the masts of a Chinese vessel.

In this same year, that is, in the fourth year of the reign of Hien-tsung, A.D. 1469, an Arabian named O-Too-La, with a retinue, or suite, of sixteen persons, arrived at the capital of China, for the purpose of presenting to his imperial majesty, Hien-tsung, tribute money, and offerings of various kinds. So greatly pleased was the

emperor with this Arab, that he begged of him not, on any account, to return to his native land, but rather to reside in the city of Canton, and, there, to exercise a presiding watchfulness over his co-religionists, and over the mosque, too, in which they were accustomed to worship. To this imperial request, he, it is said, readily assented. Sometime during the reign of Shin-tsung, or Wan-lih, who, as thirteenth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1573, and died after a reign of forty-seven years, the vane of this tower was, by the violence of the winds, again broken. It was, eventually, replaced by an ornament made of copper, and which, in form, resembled a gourd. In the eighth year of the reign of K'anghi, who, as eighth sovereign of the present dynasty, ascended the throne of China, A.D. 1662, and died after a reign of sixty-one years, the vane of this tower was, once more, destroyed. To this day, it has not been replaced. On the summit of the tower, there grows a tree, the roots of which extend along the spiral stair case to which, in a preceding sentence, we have referred, and form, as it were, a balustrade. In the branches of this tree, pagoda birds, or herons, were, at one time, accustomed to lodge.

The mosque, however, to which we have just referred, is not the only one, which, in the city of Canton, and its environs, is contained. There are, in addition to it, four others.

In Canton, there are about three thousand Chinese, who are earnest followers of Mahomet.

Five times, daily, in the mosques, they, for the purposes of prayer, assemble. On such occasions, they wear turbans, and long white robes, and, in consequence, greatly resemble, in appearance, not only the inhabitants of Arabia, but those, also, of other Saracenic lands. A school-room is, as a rule, attached to each mosque, and in which, the children of these Chinese Mohammedans—followers of a false prophet—are taught to read the koran in the original tongue.

We now entered the street called 紙行街 Chi'-Hong-Kai in order that we might have an opportunity afforded us of inspecting the prophetic stone. The stone in question, which is contained in a house, or temple, called 西應堂 Sai-Yan-T'ong, is, chiefly, consulted by women. It is, in size, somewhat larger than the human head. On a tripod, it rests, and is supposed, when gazed upon, by those, who consult it, to reflect pictures, or visions by which they may ascertain the various events, which the womb of time has in store for them. It is consulted by women of all classes of society. Those, who belong to the upper walks of life, are, for each consultation, charged a larger sum than are those, who move in lower spheres. Of these women, not a few are barren wives, who are desirous to ascertain whether there is any probability, or not, of their becoming mothers of children. Above an altar, near to which the stone is placed, there stands an idol named Wai-Ling-Kom'-Ying-Shek-Nue'-Sin-Neung-

Shan-Wai'. To this idol, all votaries are called upon to pay homage, ere they are suffered to consult the prophetic stone.

From the Sai-Yan-T'ong, or hall of the prophetic stone, we hastened to a Tauist monastery, which bears the name of 元妙觀 Uen-Miu-Koon, and which is situated in the street called 西門直街 Sai-Moon-Chik-Kai. This monastery, in which eight, or nine priests of the sect of Tau reside, was founded during the reign of Hiuen-tsung, who, as sixth sovereign of the Tang dynasty, ascended the throne of China, A.D. 713, and died after a reign of forty-three years. It consists of a large court yard in which stand three shrines. Of the shrines in question, the first contains three idols, which, respectively, represent Uen-Ch'i'-Tien-Tchun; T'uung-Tien-Kaau'-Chue'; and T'aai-Sheung-Lo-Kwan. The second shrine contains three idols, which, respectively, represent Yuuk-Wong-Sheung-Tai;* Tien-Wong-Sheung-Tai; and Tsze'-Mi-Taai-Tai. The third shrine contains an idol of Pak-Tai of whom, on a preceding page,† we have given a very full account. The idol of Pak-Tai, which, in this shrine, is contained, represents that hero of Chinese mythology, as being without shoes, and stockings, and as having, under his right foot, a snake, and under his left, a turtle. In the courtyard, which is in front of this third shrine, there grows a small banyan tree, and on the branches of which, a snake is supposed to lodge. In front of this tree, votaries assemble

* Vide page, 307. † Vide page, 111.

to worship this reptile, and into the iron incense burner, which stands at the foot of the tree, they cast, as offerings to the snake, pieces of paper, which are so made as to resemble ingots of silver and gold. Adjoining this shrine, there is a small garden, or compound, and in the centre of which, there is a pond of water. In this pond, which, by a low wall of bricks, is enclosed, a large turtle,* sacred to Pak-Tai, disports itself, and, in search of food, occasionally, rises to the surface of the water. For an account of turtles and snakes, which, to Pak-Tai, are sacred, we beg to refer our readers to preceding pages of this work.†

In the first, or principal shrine of this monastery, there hangs a bell, and on which, in Chinese characters, there is an inscription. Of the inscription in question, the following is the purport:—"On the sixth day of the second month of the second year, that is, A.D. 1070, of the reign of Shin-tsung, this bell was dedicated to the service of this shrine, by Chan-Hau; Chan-Foo; Lau-Sing; and Ts'ong-Chui. It was cast by Ts'ong-Chau." In the third shrine, there is, also, a bell, and on which, in Chinese characters, there is an inscription of which the following is the meaning:—"In the second month of the second year, that is, A.D. 1664, of the reign of K'anghi, this bell was, by the priests residing in this monastery, dedicated to the service of Pak-Tai."

This monastery, which, as we have else-

* Vide page, 117. † Vide pages 117, 127 and 128.

where stated, was founded in, or about, the year of our Lord 713, was repaired sometime during the reign of Chin-tsung, who, as third sovereign of the Sung dynasty, ascended the throne of China, A.D. 998, and died after a reign of twenty-five years. It was repaired, again, sometime during the reign of Ching-tsung, who, as second sovereign of the Yuen dynasty, ascended the throne of China, A.D. 1295, and died after a reign of thirteen years. The repairs, on this occasion, were made by a person named Tap-La-Hoi, and who, at that time, was an official of high rank. It was repaired, again, in the fifteenth year of the reign of Tai-tsu, who, as first sovereign of the Ming dynasty, ascended the throne of China, A.D. 1368, and died after a reign of thirty years. The repairs, on this occasion, were made by a Chinese general, who was named Lew-Weng-Chung. It was repaired, again, in the twenty-first year of the reign of Shin-tsung, or Wanlih, who, as thirteenth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1573, and died after a reign of forty-seven years. The repairs, this time, were effected at the expense of the general public. It was, again, more effectually repaired, in the thirtieth year of the reign—that is, A.D. 1603,—of this same emperor, at the expense of an eunuch of the royal household, who was named Li-Fung. It was, again, repaired, in the fifth year of the reign of Kanghi, who, as eighth sovereign of the Great Tsing dynasty, ascended the throne of China, A.D. 1662, and died after a reign of sixty-one

years. It was, on the occasion, to which we now refer, repaired at the expense of the sovereign himself. K'anghi further endowed this monastery, by a royal, and munificent gift of houses, and lands. It was repaired, again, in the fifth year of the reign of Kien-lung, who, as tenth sovereign of the Great Tsing dynasty, ascended the throne of China, A.D. 1736, and died after a reign of sixty years. It was, again, repaired in the forty-first year—that is, A.D. 1777—of the reign of this same emperor. It was, last, repaired in the eighteenth year of the reign of Kiaking, who, as eleventh sovereign of the Great Tsing dynasty, ascended the throne of China, A.D. 1796, and died after a reign of twenty-five years.

As the ancient Buddhist monastery, which is called 光孝寺 Kwong-Haau'-Tsze, is not far distant from the Tauist cloister, which, in the preceding sentences, we have described, we resolved to visit it. It is approached by a street called 光孝街 Kwong-Haau'-Kai, and which thoroughfare, according to a mural tablet, or monument of marble, which stands therein, was, by public subscription, and as a work of religious merit, paved, during the reign of Kiaking, with granite slabs. On our arrival at the monastery, to which, by the name of Kwong-Haau'-Tsze, we have just referred, we entered a large quadrangle, which, on three of its sides, is enclosed by wide cloisters. The roofs of these cloisters, are supported by granite pillars, and of which each is a monolith. On the right side of this

quadrangle, stands a belfry, and on the left, a drum tower. On the side of the quadrangle, which is opposite to the entrance gates of the monastery, is the hall of the three Buddhas. It is very large, and at each corner of the front part of the stone dais on which it stands, are erected two small pagodas of granite. On entering this hall, we observed that, on the right, and left hand of each of the three great idols, which it contains, there are stationed idols, or figures of attendants. Similar figures, we have not seen, with, probably, one or two exceptions, in any of the many Buddhist monasteries, which, in China, we have visited. In the grounds, which are immediately behind this large hall, there stands an ancient brick pagoda. Under it, we suppose, there is a relic of Buddha. By Chinese records, however, we are assured that, into this pagoda, the hair, which is shaven from the heads of candidates for the Buddhist priesthood, is cast. On leaving this large shrine, our attention was directed to a short pillar of stone, which stands in the quadrangle, and which, in form, resembles, so say the monks, a Chinese umbrella. On the sides of this pillar, in Chinese characters, are engraved a few sentences of the Buddhist classic, and upon the instruction which they contain, all persons, who pass that way, are supposed to meditate. It was erected during the reign of King-tsung, who, as thirteenth sovereign of the Tang dynasty, ascended the throne of China, A.D. 825, and died after a reign of two years. Our attention was, also, directed

to two ancient wells, which, in the court yard of this monastery, are contained. Of the wells in question, the first is called the well of Tat-Mo, and the second is, by some, termed the well of Ho, and, by others, the Lohan, or disciples' well. It is said that in sinking the well of Tat-Mo, much gold was found. It is, also, stated that this well possesses, at all times, even in seasons of excessive drought, an abundant supply of water. It was sunk, or formed, in the early part of the Liang dynasty, a royal house this, which reigned over China, from A.D. 502 to A.D. 557. The water, which is contained in the well of Ho, was, formerly, used to boil a medicine, which, by the Chinese, is termed Kum-Tchow. The medicine in question possesses, it is said, when boiled in water, which has been drawn from this well, the appearance of very rich milk. In this monastery, is, also, contained the 睡佛樓 Shui'-Fut-Lau or chamber of the sleeping Buddha, and of which, on one of the following pages, our readers will find an account.

But of this monastery, let us, here, give a brief historical sketch. It was founded, then, during the reign of Ngan-ti, who, as tenth sovereign of the Eastern Tsin dynasty, ascended the throne of China, A.D. 397, and died after a reign of twenty-two years. It was, formerly, the private residence of a gentleman named Kin-Tuk. Upon the death of this person, it was bought by a gentleman named 'Ng'-Yu-Fan, who rased the dwelling house to the ground, and formed the land, on which it had stood, into a large flower garden.

To the garden in question, in consequence of certain trees, which were planted therein, the name of Ho-lum was applied. By the people, however, it was, generally, termed Yu-Uen, or the flower garden of Yu. Upon the death of 'Ng'-Yu-Fan, his widow, being childless, conveyed, as a gift, this possession to certain priests of the sect of Buddha, and, then, returned to her own home. On this newly acquired property, the priests in question, at once, proceeded to erect a large monastery, and to which, by the emperor Ngan-ti, the names of Wong-Uen-Tsze, and Tchu-Uen-Tsze, were, respectively, given. A Buddhist priest named Sam-Ts'ong-Fut-Sze, who, at that time, arrived at Canton, from a far off land,—India, in all probability,—was, by the emperor already named, appointed to preside over the newly erected monastery. During the reign of Kau-tsu, who, as first sovereign of the Northern Sung dynasty, ascended the throne of China, A.D. 420, and died after a reign of three years, a Buddhist priest named Kow-No-Lau-Pat-Tau-Fee-Sik, framed new laws and rules for the proper regulation of the affairs of this monastery. He, also, called the attention of the monks, over whom he presided, to the fact that the trees, by which the monastery was, then, surrounded, and which had been planted by 'Ng'-Yu-Fan, were good trees, that they grew plentifully in India, and were not, on any account, to be destroyed. He, also, foretold that, in the course of time, a Buddha would visit the land of China. In the reign of Wu-ti, who, as first sovereign of the

Liang dynasty, ascended the throne of China, A.D. 502, and died after a reign of forty-eight years, a Buddhist priest named Chi-Yeuk-Sam-Ts'ong arrived at Canton, from India. He brought with him, a tree, which, by the Chinese, is termed Poo-Tai, and planted it in the grounds of this monastery. Having planted this tree, he predicted that, before the expiration of one hundred and seventy years, from that time, the Buddha, whose coming Kow-No-Lau-Pat-Tau-Fee had previously foretold, would visit China, and, under the shade of the sacred tree, which had just been planted, perform religious duties. In the first year of the reign of Wu-ti, that is, in the year of grace 502, another distinguished priest, Tat-Mo by name, arrived at Canton, from India. He, also, took up his quarters in this monastery. Of the predicted Buddha, he, likewise, spake, and, for his wisdom, in general, soon became highly renowned. In the first year of the reign of Kau-tsung, who, as third sovereign of the Tang dynasty, ascended the throne of China, A.D. 650, and died after a reign of thirty-four years, a Buddhist priest, who was named Luuk-Tsó-Wai-Nang, and who resided in this monastery, called upon all persons, who were prepared to dedicate themselves to the service of Buddha, to assemble themselves, on a certain day, under the shade of the Poo-Tai tree,—which, by Chi-Yeuk-Sam-Ts'ong, had been brought from India, and, by him, planted in the grounds of the monastery —and there, by shaving their heads, and taking

the necessary vows, to embrace a religion of perfect peace. To this summons, or call, many persons gave heed, on the supposition that, by becoming followers of Buddha, they would be enabled to cultivate a holy abstraction from worldly cares. Luuk-Tsó-Wai-Nang, who presided on this occasion, was, in short, the Buddha, whose arrival in China, had, one hundred and seventy years before, been predicted by Chi-Yeuk-Sam-Ts'ong. Of him, the following fabulous account is, in Chinese annals, recorded. His father, who was an official at San-Chau, was named Lau-Hang-Tau, while his mother was called Li-Shi. It is said that his mother, on one occasion, dreamed that, by a spirit, she had been overshadowed, and that she had, in consequence, conceived. She, further, dreamed that to the child, who was, then, in her womb, she would, at the end of the sixth year of her conception, give birth. This dream, or vision, it is said, proved true, and, at the expiration of the period in question, her son was born into the world. Almost immediately after his birth, two persons, who, in appearance, resembled priests of the sect of Buddha, entered the house, and gave to him, the name of Wai'-Nang. When this child had attained the age of three years, his father died. Upon him, therefore, so soon as he had attained years of discretion, the care of his aged mother devolved. At the age of twenty-four years, he was quite illiterate, being, in short, unable to read. He now, however, applied himself most diligently to his studies, and

in consequence of his diligence, and great abilities, he, very quickly, acquired a perfect knowledge of the Buddhist classic. He, then, entered this monastery, the Kwong-Haaù-Tsze, as a priest of the sect of Buddha. At the age of seventy-six years, he was, one night, when sitting in this monastery, and while engaged in reading aloud the Buddhist classic, suddenly translated to the western paradise. His ascension to that abode of Buddhistic bliss, is said to have been attended by supernatural events. Thus, for example, the air, all around, is reported to have become impregnated with odours of the most fragrant, or grateful kind. This translation of Wai-Nang is reported to have taken place on the third day of the eighth month of the first year of the reign of the emperor Hiuen-tsung, that is, in the year of our Lord 713. It is, surely, needless for us to observe that, in this monastery, there is a shrine in honour of Wai-Nang, and that, in it, an idol of him is placed. The shrine in question was, it appears, repaired in the thirty-first year of the reign of the emperor Shin-tsung, or Wanlih, that is, in the year of grace 1604.

To this monastery, in the year of our Lord 684, was added the tower, or chamber in which is contained an idol of the sleeping Buddha. It was erected in the first year of the reign of the emperor Chung-tsung. To this tower, or loft, which was, formerly, termed the 睡佛樓 Shui-Fut-Lau, the name of Chek-King-Lau, or "Prayer Tower" was, eventually, applied. This last mentioned name was given to

this tower, in consequence of Ying-tsung, or Ching-tung, who, as sixth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1436, and died after a reign of twenty-one years, having presented to this monastery, a number of prayers, which the priests, at frequent intervals, were to address to the idol of the sleeping Buddha. This idol is a gilded figure, and, apparently, as large as life. It rests on a bed, and over it, are spread counterpanes of variegated colours. To the tower, or chamber in which it is contained, many votaries, the great majority of whom are women, have frequent recourse. These women are, chiefly, barren wives, who labour under an impression that it is in the power of the sleeping Buddha, when propitiated by prayer, and praise, to bless them with offspring. Female votaries are suffered to remove, on the condition of replacing them, with others of a similar kind, the counterpanes by which the idol of the sleeping Buddha is covered. The counterpanes in question are, then, by them, placed on their respective beds, on the vain, and foolish supposition that their influence will conduce to their becoming, in due course of time, mothers of children. In the small court yard, in which this tower stands, there grows a palm tree, similar, in all respects, to that, which, on a preceding page* of this work, an account has been given. As the top of this tree, is easily seen from the window of this tower, votaries stand at the window in question,

* Vide Page 80.

and, looking towards the tree, render unto it, homage, and praise.

Shin-tsung, or Wanlih, who, as thirteenth sovereign of the Ming dynasty, ascended the throne of China, A.D. 1573, and died after a reign of forty-seven years, repaired, in the eighteenth year of his reign, that is, A.D. 1591, this tower of the sleeping Buddha.

At the commencement of the After Chau dynasty, that is, A.D. 951, a king, who was named Lau-Chang, and who, as viceroy, ruled over the two southern Kwangs, presented to this monastery, two iron dagobas, or pagodas, each of which is twenty-two Chinese feet in height. Of these dagobas, or pagodas, as they are more generally called, one is placed on the east, and the other on the west side of the monastery. On each of these iron structures, there are one thousand miniature representations of Buddha. It is, also, said that, at one time, the names of the various members of Lau-Chang's family, and those, also, of his officers, were engraved, or painted upon them. A bust, too, of Lau-Chang, was, at one time, so it is recorded, attached to one of these iron towers.

Yin-tsung, who, as fifth sovereign of the Yuen dynasty, ascended the throne of China, A.D. 1321, and died after a reign of three years, presented to this monastery, a large cast iron caldron, in which to boil rice.

Tai-tsu, who, as first emperor of the Ming dynasty, began to reign over China, A.D. 1368, and died after a reign of thirty years, appointed

two officials to reside in this monastery, and to direct the affairs of the Buddhist priesthood.

Ying-tsung, who, as sixth sovereign of the Ming dynasty, began to reign over China, A.D. 1436, and died after reign of twenty-one years, presented to this monastery, in the tenth year of his reign, that is, A.D. 1446, a copy, in twelve volumes, of the Tai-Chong classic.

In the seventh year of the reign of Hiau-tsung, who, as ninth emperor of the Ming dynasty, began to reign over China, A.D. 1488, and died after a reign of eighteen years, a Buddhist priest, who was named Ting-Tsuun', added to this monastery, four large halls.

In the sixth year of the reign of Hi-tsung, or Tienki, who, as fifteenth sovereign of the Ming dynasty, began to reign A.D. 1621, and died after a reign of seven years, this monastery was still further enlarged.

In the ninth year of the reign of Hwai-tsung, who, as sixteenth, and last sovereign of the Ming dynasty, began to reign A.D. 1628, and died after a reign of sixteen years, this monastery was again restored.

In the fourteenth year of the reign of the aforesaid emperor, that is, A.D. 1642, a person named Li-Chaong-Mong erected, in the court yard of this monastic institution, a bower, or garden house, which, now, apparently, no longer exists.

This monastery was, once more, repaired at the instigation of a person named Chang-Hi-Sang. This man, who was a graduate of the

second degree, being overcome with grief, in consequence of the death of one of his dearest friends, resolved to spend the remaining years of his life, in the seclusion of a cloister. He, therefore, with this object in view, had recourse to this monastic retreat. As the monastery was, at the time in question, in a most dilapidated state, he, in the very first year of his novitiate, A.D. 1650, established, with a view to its restoration, a fund to which, at his request, the citizens of Canton very largely contributed. The proceeds of the fund were, in due course of time, devoted to the purposes for which they had been given, and Chang-Hi-Sang had the satisfaction of seeing the monastery of which he had become a member, rise from its bed of ruins. On the capture of the city of Canton by the Tartars, this house of religious retirement was, in a great measure, destroyed. Choy-Uen-Ching, who was a native of the country, or district of Tung-Kun, memorialized the Tartar conqueror, the emperor Sun-chi, to advance funds for its restoration. To this memorial, on the part of Choy-Uen-Ching, the sovereign, already named, cheerfully, gave heed. Indeed, he not only restored the monastery, but, at the same time, further endowed it by a princely gift of houses and lands.

To this monastery, various names have, by different sovereigns, been applied. Thus, for instance, the name of Wong-Uen-Tsze, and that of Tchu-Uen-Tsze were, repectively, given to it, as we have, elsewhere, stated, by the em-

peror Ngan-ti, who, as tenth sovereign of the Eastern Tsin dynasty, began to reign, A.D. 373, and died after a reign of twenty-four years. Again, T'ai-tsung, who, as second sovereign of the Tang dynasty, began to reign A.D. 627, and died after a reign of twenty-three years, gave to it, the name of Kin-Ming-Fut-Sing-Tchu. Again, Wu-tsung, who, as fifteenth sovereign of the Tang dynasty, began to reign A.D. 841, and died after a reign of six years, gave to it, in the fifth year of his reign, that is A.D. 846, the name of Sai-Wan-Too-Kung. Again, Tai-tsu, who, as first sovereign of the Sung dynasty, began to reign A.D. 960, and died after a reign of sixteen years, gave to it, in the third year of his reign, that is A.D. 963, the name of Kin-Ming-Sin-Uen. Again, Hwui-tsung, who, as eighth sovereign of the Sung dynasty, began to reign A.D. 1101, and died after a reign of twenty-five years, gave to it the name of Sung-Ming-Man-Sow-Tsze. But, again, Kau-tsung, who, as first emperor of the Southern Sung dynasty, began to reign A.D. 1127, and died after a reign of thirty-six years, gave to it, the name of Kwong-Haaù-Sien-Tsze. Once more, Hien-tsung, or Ching-wa, who, as eighth sovereign of the Ming dynasty, began to reign A.D. 1465, and died after a reign of twenty-three years, gave to it, in the eighteenth year of his reign, that is, A.D. 1483, the name of Chek-Tsze-Kwong-Haaù-Sien-Tsze.

Let us, now, conclude our remarks on this monastery, by observing that, during the reign

of Sun-chi, who, as we have elsewhere stated, began to reign A.D. 1644, and died after a reign of eighteen years, the literary examinations were, on ten occasions, held within its courts. This circumstance was owing to the fact that, on the capture of the city of Canton by the Tartars, the examination hall, which, then, stood in the vicinity of the heights, or Koon-Yam's hill, was entirely destroyed.

On leaving this monastery, we passed, on our way to the 花塔 Fa-T'aap, or "Flowery Pagoda," through the streets, which are, respectively, called 净慧街 Tsing'-Wai-Kai; 倉前街 Ts'ong-Tsin-Kai; and 花塔街 Fa-T'aap-Kai. In the streets in question, and in those, also, which are in close proximity to them, the K'i-ha, or bannermen reside. Of these troops, there are, in Canton, not less than one thousand. Their forefathers came, originally, from the northern provinces of China Proper. As the descendants of traitors, they may, justly, be regarded, inasmuch as their forefathers arranged themselves, and fought under the triumphant banners of Sun-chi, the Tartar conqueror of China Proper, and the founder of the reigning house of Ta-Tsing. For the services, which the ancestors of these troops rendered to Sun-chi, on the occasion to which we have just referred, they were enrolled under the eight imperial banners of Tartary, and became, in consequence, entitled to all the immunities, which such a privilege confers. Their wages, as soldiers, are paid, so we understand, by the interest arising from a principal of 80,000 taels of

silver, which, at the rate of twelve per cent, per annum, is deposited in the hands of the salt merchants.

The 花塔 Fa-T'aap, or "Flowery Pagoda" consists of nine stories, and is, in consequence, by foreigners, not unfrequently, called the nine storied pagoda. It is octagonal in shape, and in point of altitude, exceeds two hundred and seventy Chinese feet. The foundation stone thereof was laid in the third year of the reign of Tai-tung, or Wu-ti, as he is sometimes called. As this sovereign began to reign over China, in the year of our Lord 502, it was, of course, in the five hundred and fifth year of the Christian era, that men commenced to build this tower. It was, then, intended as a dagoba, or shrine in which to deposit a relic, or vestment of Buddha.

It was, also, designed to represent the many mansions, or kingdoms, into which, the western paradise of the Buddhists is divided—mansions of joy these, in which, the righteous, as Buddhas, spend, it is supposed, either hundreds, or millions, or billions, or trillions of years of bliss. And, here, let it be observed that, either as representations of the many mansions of the western paradise of the Buddhists, or as monuments in honour of relics of Buddha, pagodas, or, more properly speaking, dagobas, were, in the first instance, erected. Now, however, they are, in a great measure, regarded as towers well calculated to exercise a good geomantic influence over the districts, in which they, respectively,

stand. In each story of this pagoda, are placed several very small wooden idols, which are regarded as so many Buddhas. Of these small figures, or images, many were removed from the pagoda, by foreign visitors, as curiosities, during the occupation of the city by the allied armies of Great Britain and France.

Of the project of building this pagoda, a mandarin named Laong-Yu, and a Buddhist priest called Tam-Yu were the originators, and promoters.

Sometime during the reign of Chi-tsung, who, as seventh sovereign of the Sung dynasty, began to reign over China, A.D. 1086, and died after a reign of fifteen years, this pagoda was repaired at the expense of a gentleman named Lam-Sau. On the occasion in question, the workmen, whilst engaged in making excavations at the base of the structure, discovered, it is said, three swords, a mirror, and a tooth of Buddha. This tower, being without a vane, it was resolved, in the reign of Hwui-tsung, who, as eighth sovereign of the house of Sung, began to reign A.D. 1101, and died after a reign of twenty-five years, to crown its summit with one. The work of making this vane, was commenced in the twenty-fourth year of Hwui-tsung's reign, that is, A.D. 1125, and was finished in the twenty-third year of the reign of Kau-tsung, who, as first sovereign of the Southern Sung dynasty, began to reign A.D. 1127, and died after a reign of thirty-six years. It would appear, therefore, that, in making this vane, twenty-five

years were spent. At this time, the vane consisted of one gilded copper ball. In the twenty-sixth year of the reign of Shun-tsung, that is, A.D. 1359, who, as ninth, and last sovereign of the Yuen dynasty, began to reign A.D. 1333, and died after a reign of thirty-five years, a large copper rod was erected on the top of the pagoda, and by which the gilded copper ball, to which we have just referred, was rendered more secure. In the fourth year of the reign of Shin-tsung, or Wan-lih, that is, A.D. 1577, who, as thirteenth sovereign of the Ming dynasty, began to reign A.D. 1573, and died after a reign of forty-seven years, the copper rod was encircled by wooden beams, or bars, not only for the purpose of giving to it additional strength, but of imparting to it, at the same time, a bulky appearance. With the view, too, of adding still further strength to the copper rod, eight iron chains were attached to the top thereof, and which were, then, respectively, made fast to each corner of the octagonal roof of the pagoda. The rod in question was also encircled by nine rings of copper. In this state, the vane continued until the morning of the thirteenth day of the seventh month of the sixth year of the reign of Hien-fung, that is, until the month of August A.D. 1856, when it fell with a great crash, and destroyed the roof of the shrine, or great hall of the three Buddhas, which stands at the base of the pagoda, and killed, at the same time, a Buddhist priest, who, at the moment in which the accident occurred, was, to the three

Buddhas, paying his early matutinal devotions. The citizens of Canton had a legend to the effect that, should the vane of this pagoda, at any time, fall, evil would betide their city. This legend, strange to say, was, in a very remarkable manner, fulfilled. This will, indeed, appear by a perusal of the following remarks. The vane fell in the month of August, A.D. 1856. In the following month of September, a dispute arose between the British authorities at Canton, on the one hand, and the viceroy of the two Kwangs, on the other. As the viceroy—the illustrious Yeh—was determined not to yield to the conditions, which the British authorities were determined to exact from him, Admiral Sir Michael Seymour proceeded, in the month of October of the same year, to bombarb the city of Canton.

The gilded ball, or vane, which fell from its position, on the occasion to which we have referred, is, carefully, preserved in the monastery, which stands at the base of the pagoda. We have seen it on several occasions, and upon it, in Chinese characters, an inscription, of which the following is the purport, is engraved:—"Su-Pui, Prefect of Kwang-Chow-Foo, gave ten taels of silver to the fund established for the erection of this vane, in the hope, and expectation that the sacred Buddha would not only cause auspicious stars to shine upon him—not only bestow upon him, high rank—not only bless him, with wise sons, but, at the same time, confer upon all the generations of his family, similar

blessings. Lau-Tai-Yung, a Bachelor of Arts, residing in the district, or county of Pun-Yu, gave two taels of silver and five mace, to the same fund, in the hope, and expectation that the sacred Buddha would, in his mercy, suffer the departed soul of his, Lau-Tai-Yung's, grand-mother, Lau-Wong-Shee by name, to pass quickly through the Buddhist hades, on its way to the Sai-Tien, or paradise in the western heavens. Lau-Tai-Yung, further, begged that her posterity, throughout all ages, might be unspeakably blessed. Uen-Yu, a son of Lau-Tai-Yung, also contributed to the fund in question, in the hope, and expectation that Buddha would grant to him, and to his seed, for ever, inestimable blessings."

In closing our remarks on the "Flowery Pagoda," let us not forget to observe that, in some cases, persons, who are suffering from flesh wounds, resort to it, for the purpose of scraping from its sides, particles of the mortar by which the bricks, of which it is constructed, are, together, bound. The particles of lime in question, these sufferers, then, make into a paste, which, as a healing ointment, is, in the next instance, applied, by them, to their wounds. It is supposed, if we mistake not, by this superstitious people, that these grains of lime possess, owing to the antiquity of the pagoda, from the walls of which they are obtained, the healing properties, which are, so vainly, and so foolishly, attributed to them.

At the same time that the Fa-T'aap or

"Flowery Pagoda" was erected, the foundation stone of the closely adjoining monastery, called 六榕寺 Luuk-Yuung-Tsze, or "Monastery of the Six Banyan-Trees," was laid.* To this cloister, on its completion, the name of Ch'eung Shau-Tsze, or "Longevity Monastery," was, by a royal personage, given. The exalted personage in question, was named Lau-Chang. He was a king, and, as such, ruled for sometime over Kwang-tung and its sister province of Kwang-si. Sometime during the reign of Tai-tsung, who, as second sovereign of the Sung dynasty, began to reign A.D. 976, and died after a reign of twenty-two years, the name of Ching-Wai-Tsze was applied to this monastic institution. In the reign of Chi-tsung, who, as seventh sovereign of the Sung dynasty, began to reign A.D. 1086, and died after a reign of fifteen years, a mandarin named Su-Sik, who, for his literary attainments, was highly distinguished, visited this retreat, and gave to it, the name of Luuk-Yuung-Tsze, or the "Monastery of the Six Banyan-Trees." By the name in question, it is, to this day, designated. Tat-Mo, a distinguished Buddhist priest from India, and to whom, on former pages† of this work, we have had occasion to refer, passed a night in this monastery and, like another Saint Patrick, banished, from its sacred courts, every kind of vermin.

In the sixth year, that is, A.D. 1374, of the reign of Tai-tsu, who, as first sovereign of the Ming dynasty, began to reign A.D. 1368, and

* Founded A.D. 505. † Vide pages 202, and 361.

died after a reign of thirty years, the principal shrines of this monastery, were, to the great annoyance and discomfort of the monks, or bonzes, converted, by the leading officials of the city, into government granaries. In the eighth year of the reign of the aforesaid emperor, Tai-tsu, that is, A.D. 1376, the monks, with all their idols, removed from this monastery, to that which is termed Sai-Shim-Tsze, and to which cloister, on a former page* of this volume, a reference, by us, has been made. In the ninth year of the reign of Tai-tsung, that is, A.D. 1412, who, as third sovereign of the Ming dynasty, began to reign A.D. 1403 and died after a reign of twenty-two years, the monks returned from the Sai-Shim-Tsze, to the few cells, or apartments, which, in this "Monastery of the Six Banyan Trees," were, still, at their service. They, also, constructed, on their return, the entrance door by which the monastery is, to this day, approached.

In the hall of the three Buddhas, there hangs a bell, and on which, in Chinese characters, there is an inscription of which, the following is the meaning:—"This bell was dedicated to the service of Buddha, in the thirty-first year of the reign of Kanghi, that is, A.D. 1693, by a Buddhist priest named Tsze-Lung, and, who, at the time in question, was eighty-three years of age." The inscription further states that the bell, which is made of copper, exceeds, in weight, three hundred catties.

* Vide page 260.

In the back part of this shrine, there is placed an idol of 魯班 Lo-paan, the tutelary god of carpenters. He is represented as having a very red face, and as pointing, with the two fore fingers of his right hand, towards the top of the adjacent pagoda.

On withdrawing from the Fa-T'aap, or "Flowery Pagoda," and the Luuk-Yuung-Tsze, or "Monastery of the Six Banyan Trees," we entered the 大英國領事府 Tai-Ying-Kwok-Ling-Sze-Foo, or British Consular Yamun. The yamun in question forms a portion of the official residence of the Tartar General. This official residence was erected during the reign of Kanghi, who, as eighth sovereign of the great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-one years. It was first of all occupied by a son-in-law of the emperor in question, who, for the purpose of entirely subjugating the province of Kwang-tung, and placing it under Tartar rule, was constrained to visit this, the most southern portion of the vast dominions of his royal father-in-law. Attached to the British Consular Yamun, is a small park, which, by lofty, and wide spreading banyan trees, is well shaded. In this well wooded enclosure, a few deer are kept. Deer, being regarded, by the Chinese, as auspicious animals, are, as a rule, kept in small numbers, within the grounds, which are attached to each large yamun. It is, also, more or less, customary, on account of the same reasons, for private gentlemen to have one, or two deer in their respective gardens. During the occupation of the city of Canton by the allied armies of Great Britain and France,

the Tartar General's Yamun was the residence of the allied commissioners.* Portions of it, also, were converted into barracks for the accommodation of British and French troops. That portion of the yamun, which is, now, in ruins, and which was destroyed by fire, on the twenty-fifth day of December, A.D. 1859, was, when intact, employed, by the British, as a hospital. Again, when this building, of which, as we have just stated, only ruins now remain, was, by British invaders, taken possession of, and by them, converted into a hospital, it might, indeed, have been well said, in the language of one of our own poets, that, to its four walls and many rafters,

"Silent bats in drowsy clusters cling."

For, in short, with such creatures, it was literally swarming. Bats, being regarded, by the Chinese, as animals of good omen, are, in consequence, by them, never destroyed. Thus, as a matter of course, the bats, which had made their nests in that portion of the building of which, as we have already intimated, very little more than the name now remains—not having been disturbed for many years—had increased, and multiplied to such a degree, as to render it no longer habitable on the part of man. At the command, however, of the allied commissioners, these creatures were, forthwith, destroyed, and the abode of which, for a very long period of time, they had been the sole, and undisturbed possessors, was, as we have stated, converted into a hospital for sick members of the

* Sir Harry S. Parkes, K.C.B., was the chief commissioner. Of the ability, zeal, bravery and exemplary life of this gentleman we cannot speak too highly. To him, the Cantonese owe many obligations.

British contingent. When the officials, and citizens of Canton heard of this wholesale destruction of the bats, on the part of the foreign invaders, they were horrified at an act so sacrilegious. And when, subsequently, the building was destroyed by fire, they, one and all, attributed the disaster to the previous merciless destruction, on the part of the British, of such a vast number of sacred, or auspicious creatures. In this hospital, several British soldiers died. The remains of not less than thirty of them, it being dangerous at that time, in consequence of the enemy, to go beyond the walls of the city, were buried in the small park, or enclosure, to which we have already referred. Of French soldiers, also, not less than twenty were buried in this same park.

We, now, passed through the streets, which are, respectively, called 大北門直街 Tai-Pak-Moon-Chik-Kai, and 清泉街 Ts'ing-Chuen-Kai. In the last named street, we visited the Buddhist nunnery, which bears the name of 檀度巷 T'aan-To-Om. In the principal shrine of this nunnery, there is an idol of Buddha, and to which, each morning, and evening, fifty nuns address their prayers. In this same shrine, there is, as a matter of course, a bell. Upon it, there is an inscription by which we learn that it was cast in the seventh month of the third year, that is, A.D. 1824, of the reign of Taukwang, and that it was cast at the expense of several soldiers. The nuns told us that this bell was, formerly, placed in a temple in honour of Kwan-Tai, the

god of war, and that, to them, it had been presented, by the keepers of the temple in question, as the bell, with which their nunnery, was, in the first instance, provided, had, during the occupation of the city by the allied armies of Great Britain and France, been appropriated, as an article of vertû, either by British, or French soldiers.

We next entered the 關帝廟 Kwan-Tai-Miu, or temple in honour of the god of war. Of this deity, we need, here, give no description, as, on a former page of this work, * we have, with regard to his history, entered, fully, into details. This temple, which is a small, but neat structure, is approached by a long stair case, which consists of granite steps. In the shrine, in which stands the idol of Kwan-Tai, there is, as is customary in all Chinese monasteries, and temples, a bell. It is, however, quite modern, the former bell—an ancient one—having, during the occupation of the city by the allied armies of Great Britain and France, been appropriated either by British, or French soldiers. By the inscription on the new bell, we are informed that it was cast in the sixth year of the reign of Tung-chih, that is, A.D. 1867. By it, we further learn, that it was cast at the joint expense of Chaong-Lin; Lau-Chun; Kong Chau-Hoi; Kwok-Wui; Chaeng-Wing-Hong; Chaeng-Sing-Kwong; and twenty-two others.

In one of the smaller shrines, which this temple contains, there is an idol of Koon-Yam.†

* Vide page 226. † For a history of this goddess, vide page 51.

This "Goddess hearer of prayers" is represented in the shrine in question, as having on her lap, a child—a circumstance this, which reminds the beholder, of pictures, or figures, which, in places more sacred than heathen temples, are, sometimes, seen. This temple has, on several occasions, undergone repairs. Thus, for example, it was restored, firstly, A.D. 1611; secondly, A.D. 1655; thirdly, A.D. 1673; fourthly, A.D. 1731; and fifthly, A.D. 1866. It formed, during the four years that the city was occupied by the allies, an excellent barrack for a small corps of Royal Engineers. Near the entrance gate of this temple, there is a very ancient well, to which, by the Chinese, is applied the name of 九眼井 Kau-Ngaan-Tseng, or "Nine Eyed Well." The water of this well is said to be very pure, and to possess the two fold property of quenching thirst, and satiating hunger. Moreover, it rejuvenates those, so it is said, who, of it, freely and regularly, partake. This well was sunk, or made sometime during the Eastern Han dynasty—a dynasty this, which, from A.D. 25 to A.D. 221, ruled over China. It was sunk at the expense of a king named Wai-Tau, who, for many years, swayed the sceptre of viceregal power, over the two southern Kwangs. It is said to be ten Chinese feet in breadth, and to be formed out of the solid rock. The granite slab, by which the mouth thereof is covered, is said to have been made, and placed in its present position, by a mandarin named Ting-Pak-Kwei, who flourished sometime dur-

ing the Sung dynasty—a royal house this, which, from A.D. 960 to A.D. 1127, governed Cathay's wide domains. The water of this well is, if we mistake not, much used by the officials of the city.

We, now, entered the Tauist monastery called 三元宮 the Sam-Uen-Kuung, or "Palace of the Three Chiefs." It was founded by a magistrate named Sau-Tsing, who flourished sometime during the Tung-Tsin-Ki, or Eastern Tsin dynasty—a royal line this, which, from A.D. 317 to A.D. 420, directed the affairs of the celestial empire. This monastery was, in the first instance, called Yuet-Kuung-Uen. It, eventually, fell into decay. Sometime during the reign of Shin-tsung, or Wan-lih, who, as thirteenth sovereign of the Ming dynasty, began to reign, A.D. 1573, and died after a reign of forty-seven years, it was restored, and received, on that occasion, the name of Sam-Uen-Kuung. It was, again, repaired sometime during the reign of Hwai-tsung, or Tsung-ching, who, as sixteenth, and last sovereign of the Ming dynasty, began to reign A.D. 1628, and died after a reign of sixteen years. In the forty-fifth year, that is, A.D. 1707, of the reign of Kang-hi, it was, at the expense of a military officer, once more, restored, and to it, on this occasion, was given the name of Tau-Moo-Kuung. It is, however, in this our day, more generally known by its former name of Sam-Uen-Kuung. It is built on the slopes of Koon-Yam's hill, and is approched by a flight of long granite steps. It is, we think, by far

the most beautiful monastery, or temple, which the city of Canton contains. Moreover, it is kept in a state of the most perfect cleanliness. In the principal shrine, there are three idols, which represent the Tauist triad, and whose names, on a preceding page* of this work, the reader will find recorded.

In the shrine, which, perhaps, is the second in point of importance, which this monastery contains, there is an idol of the goddess Tau-Moo, or "Star Mother." This idol is represented as having six hands. In the first of these hands, she holds a representation of the sun; in the second, a representation of the moon; in the third, a sword; in the fourth, a similar weapon; while the fifth and sixth hands are placed in the attitude of prayer. On each side of this goddess, there is the figure of a female attendant. Of these attendants, one is represented as holding in her hands, a tray on which there is placed a figure of a sheep's head, while the other is represented as holding a similar vessel on which is placed the figure of the head of a rabbit.

There is, too, in this monastery, a shrine in honour of Loi-Sun-Yaong, of whom also, on a former page, we have said a few words. In the centre of this shrine, there stands a large porcelain bowl in which, water, previously blessed by the idol, is contained. This water

* Vide page 354.

is bought by sick and afflicted persons, and with it, as highly efficacious, they either mix the medicines, which, by physicians, have been prescribed for them, or, with it, make tea. If the many votive tablets, which cover the walls of this shrine, are an evidence of the popularity of this god, we cannot, of course, do otherwise than conclude that, of heathen deities, he is, in truth, one of the most highly esteemed. In an open space, which is immediately in front of the shrine to which we have just referred, there grows a palm tree, and before which, for purposes elsewhere mentioned,* votaries bend the knee in adoration. The visitor's hall of this monastery, is large, and, according to Chinese taste, exceedingly well furnished. The refectory in which the monks, who are thirty in number, dine, is arranged in precisely the same manner as are the refectories, † which are attached to Buddhist monasteries. As the ceremonies, too, which, when dining, Tauist monks observe, are similar to those, which, by Buddhist monks, are practised, and as the viands of which they partake, are like unto those, with which Buddhist monks seek to impart new strength to the inner man, there is no need for us to detail them here, as we have already described them in our account of the Ocean Banner Monastery, or Honam Temple.

In the first court yard of this Tauist mo-

* Vide page 80. † Vide page 64.

nastery, there stands, on the right hand, a belfry, and on the left, a drum tower. The inscription, which is engraved on the bell, sets forth that it was cast in the fourteenth year—that is, A.D. 1658—of the reign of Shun-chi, at the expense of Shaong-Ho-Hi. He was one of the two kings, who, at the head of the Tartar troops of the emperor Sun-chi, besieged, and captured the city of Canton, in the year of our Lord 1650.

Within the entrance gates of this monastery, there is an ancient well, the waters of which, for the purpose of diluting dyes, are, by dyers, greatly prized. This water, however, is, by dyers, more especially used, when, to fabrics, they have occasion to impart a red colour. The monks, who reside in this monastery, realize, annually, by the sale of this water, a sum of three hundred dollars. During the occupation of the city by the allied armies of Great Britain and France, Indian troops were lodged in this cloister.

By a long, and well constructed granite stair case, we, in the next instance, ascended the heights for the purpose of visiting the 觀音寺 Koon-Yam Monastery. This monastery was founded by a Chinese general named Fá, in the first year of the reign of Tai-tsung, or Yung-loh, who, as third sovereign of the Ming dynasty, ascended the throne of China, A.D. 1403, and died after a reign of twenty-two years. It consists of a great number of buildings,—yea, many more than the visitor would, in the first instance, suppose. In the principal shrine, there is a large gilded idol of the goddess Koon-

Yam, which, according to some, is made of sandal wood, and, according to others, of camphor wood. It is one of the few idols, which, in the city of Canton, are covered with garments. In this shrine, a copper bell is suspended, and upon which, in Chinese characters, there is an inscription to the effect that, in the sixth year of the reign of Tung-chih, A.D. 1867, it was dedicated to the service of the goddess, by certain members of the Wong family. At the entrance of the monastery, there is placed another bell. It is, however, made of iron, and, by an inscription, which is engraved upon it, we are told that it is more than five hundred catties in weight, and that it was cast, and dedicated to this temple, on an auspicious day, in the eighth month of the second year, that is, A.D. 1863, of the reign of Tung-chih, by a person—a member of the literati—named Tang-Wai-Ching. The inscription, further, sets forth that, in this work of merit, Tang-Wai-Ching was assisted by his three wives, who were, respectively, named Tang-Chan-Shee; Tang-Wong-Shee; and Tang-Su-Shee; and, by his two sons, who were, respectively, named Tang-Tai-Wa; and Tang-Tai-Uen.

For the purpose of worshipping the goddess Koon-Yam,* many votaries—more especially females—resort to this monastery. The twenty-sixth day of the first month of each succeeding year, is, by the citizens of Canton, more particularly devoted to a pilgrimage to this shrine. On

* For a history of this goddess, vide page 51.

the day in question—amongst other votaries—itinerant hawkers, petty tradesmen, barbers, and persons of such like occupations, resort, in large numbers, to this fane, and, from the goddess, borrow small sums of money with which to embark in trade. Should the monks, who reside in this monastery, advance, in the name of the goddess, to any one individual, five hundred cash, he—the borrower—is made to leave behind him, as a security, a sum of six hundred cash. On the corresponding day, in the following year, he repairs to this same shrine, to refund, with the addition of a few cash, the amount, which, in the preceding year, he borrowed. The citizens of Canton, who are in the humbler walks of life, consider that they are sure to be fortunate, when trading on a capital, a small portion of which has, in this manner, been borrowed from the goddess Koon-Yam.

In the corner of a small shrine, which is at the foot of the short stone stair case, by which the most sacred, or principal shrine of this monastery is approached, there is a miniature representation of an animal, which, in form, resembles a dog. It is, however, the figure of a wild animal, which, by the Chinese, is called Hau-Pan-Ye'. According to an inscription, which is placed on the wall of this small shrine, we learn that the daughter of an official of high rank, when sojourning, with her parents, in one of the midland provinces of the empire, suffered very severely from throat disease. She worshipped a beast of the nature, or kind to

which we have just referred, and was, forthwith, made whole. In due course of time, the father of this young lady, was appointed to the important office of Commissioner of Customs, at the port of Canton. This official, as is customary in China, was accompanied to his new sphere of duty, by all the members of his family. During his sojourn in the city of Canton, his daughter, again, suffered from throat disease, and, in order that she might be restored to health, a figure of the beast, which, on the previous occasion, had so greatly befriended her, was, at once, ordered to be made. This order was, speedily, executed, and no sooner had the figure of the wild animal, been conveyed to the residence of the afflicted one, than she, as a humble supplicant, fell down before it, and prayed for mercy. The blessing, which she sought, was granted—for, in a few days, she was restored to her usual health. On the departure of this young lady from Canton, in the year of our Lord 1867, she, in the goodness of her heart, and for the benefit, of course, of all citizens of Canton, who, might, at any time, be similarly afflicted, placed this dog-like idol, in the position, which it, now, occupies.

In speaking of this animal, we are reminded that, at the top of the long stone stair case by which this monastery is approached, there stands an elephant in statuary of stone. By a tablet, which is affixed to the neighbouring wall, we are informed that this stone elephant—which, when certain excavations were being made, was

discovered in the depths of the earth,—is intended as a warning to all wayward, and wicked persons. That is to say, it implies that all persons, who, in this life, do not reform, and conform to the precepts of Buddha, shall, in a future state of existence, appear on earth either in the form of elephants, or in the likeness of other beasts of the field.

The visitor's hall of this monastery, is very spacious, and of the city, and its environs, it commands a most extensive view. The various apartments of which this Buddhist cloister consists, were, during the time the city was held by the allies, occupied by British and French officers.

From this monastic retreat, we directed our steps to the 五層樓 'Ng-Ts'ang-Lau, or "Pagoda of Five Stories." It is a large, red coloured building, and stands on the north wall of the city. It was erected, by a former governor of Kwang-tung, named Chu-Laong-Tsoo, in the early part of the reign of Tai-tsu, or Hung-wú, who, as first sovereign of the Ming dynasty, began to reign A.D. 1368, and died after a reign of thirty years. Sometime during the reign of Siuen-tsung, or Siuntih, who, as fifth sovereign of the Ming dynasty began to reign A.D. 1426, and died after a reign of ten years, it was destroyed by fire. It was, however, re-built at the command of Li-Sze-Ching,—who was, also, at one time, a governor of Kwang-tung,—in the twenty-fifth year of the reign of Kanghi, who, as eighth sovereign of the Great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-

one years. It was from a temporary scaffold, which was erected on the roof of this tower of five stories, that, during the Canton rebellion, which, as we have elsewhere stated, prevailed throughout the years of our Lord 1854 and 1855, the illustrious viceroy Yeh was accustomed to watch, with no ordinary degree of interest, his troops, when engaged in battle on the adjacent plains, with the insurgent forces. The first, and second stories of this singular looking tower, afforded to French troops, during the occupation of the city by the allies, very comfortable quarters. And in the third, fourth, and fifth stories thereof, British soldiers, during the same period, found a most excellent abode.

Near to the five storied pagoda, as it is called, there is an extensive 火藥局 Foh'-Yeuk-Kuuk, or "Gunpowder Magazine," and in which, for the service of Tartar troops, munitions of war are stored. We may, here, observe that of gunpowder, the Chinese are, by many persons, supposed to have been the inventors. Upon this subject, there is contained in the fourth volume of Chambers's Encyclopœdia, a very well written article. As it may prove interesting to our readers to consider, briefly, this matter, we shall quote from the article to which we have referred, one or two paragraphs. "The widely prevalent notion," says the writer of the article in question, "that gunpowder was the invention of Friar Bacon, and that cannon were first used by Edward III of England, must at once be discarded. It is certain that gunpowder differed

in no conspicuous degree from the *Greek fire* of Byzantine emperors, nor from the *terrestrial thunder* of China and India, where it had been known for many centuries before the chivalry of Europe began to fall beneath its levelling power."

"Nitre, says Sir George Staunton, is the natural and daily produce of China and India; and there, accordingly, the knowledge of gunpowder seems to be coeval with that of the most distant historic events." The earlier Arab historians call saltpetre "Chinese snow" and "Chinese salt;" and the most ancient records of China itself shew that, when they were written, fireworks were well-known, several hundred years before the Christian era. From these and other circumstances, it is indubitable that gunpowder was used by the Chinese as an explosive compound in pre-historic times; when they first discovered or applied its power as a propellant, is less easily determined. There is an account of a bamboo tube being used, from which "the impetuous dart" was hurled a distance of one hundred feet: this was at a very early period, but it is difficult to say precisely when. It is recorded, however, that in 618 B.C. during the Taing-off dynasty, a cannon was employed, bearing the inscription: "I hurl death to the traitor, and extermination to the rebel." This must almost necessarily have been of metal. We have also curious evidence in regard to the armament of the Great Wall; for Captain Parish, who accompanied Lord Macartney's mission, reported that the soles of the embrasures were

pierced with small holes, similar to those used in Europe for the reception of the swivels of wall-pieces. The holes appear to be part of the original construction of the wall, and it seems difficult to assign to them any other purpose than that of resistance to the recoil of firearms. If this surmise be correct, the use of jingalls would be carried back to three centuries at least before the Christian era. Stone mortars, throwing missiles of 12lb to a distance of three hundred paces, are particularly mentioned as having been employed in 757 A.D. by Thang's army; and in 1232 A.D. it is incontestable that the Chinese besieged in Caifongfou used cannon against their Mongol enemies. Thus, the Chinese must be allowed to have established their claim to an early practical knowledge of gunpowder and its effects."

We next repaired to the 龍王廟 Luung-Wong-Miu,' or temple in honour of the dragon king, who is regarded as a pluvial deity. It is a state temple. It was erected in the first year of the reign of Kien-lung, who, as tenth sovereign of the Great Tsing dynasty, began to reign A.D. 1736, and died after a reign of sixty years. The idol of the dragon king, which, in this temple, stands, was made at Pekin, in the third year, that is A.D. 1726, of the reign of Yung-ching, who, as ninth sovereign of the Great Tsing dynasty, began to reign A.D. 1723, and died after a reign of thirteen years. The idol was the gift of the emperor in question. And, in order that it might be conveyed, in safety, to Canton, and, on its ar-

rival at that city, be received with all honour, an ambassador named Luuk-Chu-Kwok, was, on an errand so important, ordered by the viceroy of the two southern Kwangs, to proceed to Pekin. This idol, on its arrival at Canton, was placed in a temple, which is in close proximity to the official residence of the Foo-tai, or governor of the province of Kwang-tung. In this temple, it remained until the year of our Lord 1736, when it was removed to the fane of which we are, now, more particularly, writing. It was not, however, to the provincial city of Canton only, that the emperor Yung-ching presented an idol of the dragon king. This will appear when we state that, with a similar presentation, he honoured each of the provincial capitals of his vast dominions. His reason, for taking this step, was, in a great measure, owing to the fact that, in the fifth year of his reign, that is A.D. 1728, the earth was greatly refreshed by genial showers—a blessing this, which, by him, and his ministers, was attributed to the gracious interposition of the dragon king. It was, therefore, deemed advisable that, in future, the inhabitants of all the provinces of the empire, should render unto this deity, suitable homage. The emperor issued, at the same time, a decree by which all his subjects were informed that, upon Luung-Wong, or the dragon king, he had conferred the title of Fok-Kwok-Yau-Mun, or "Preserver of the Nation, and People."

State worship is paid to this deity, on the first, and fifteen days of each lunar month, throughout the course of the year, either by the

prefect, or the district ruler; and, again, at the vernal equinox, and, once more, at the winter solstice, by the viceroy, and all the civil, and military mandarins of the city. Sacrifices of sheep, pigs, and fowls are, on such occasions, offered. In seasons of drought, too, homage is, by the officials, paid to this vain god—a deity that neither thinks, hears, nor sees. At such times, however, no sacrifices are offered. Indeed, throughout the city, a general fast is observed. With the view, too, of causing the citizens to observe this fast with much strictness, pork butchers, fishmongers, and poulterers are, by the local magistrates, commanded to close their shops. The officials of the city, also, are expected not only to wear mourning dresses, but to abase themselves, and, by deep penitence, fastings, and prayers, to appease, if possible, the wrath of this angry, rain withholding god. Thus, for example, on the seventh of May, A.D. 1871, we saw Jui-Tai-Yan, the viceroy of the two southern Kwangs, the governor, and all the officials of the city, civil and military, each attired in robes of mourning, and each bearing in his hand, a burning incense stick, walk, in solemn procession, through the streets of the city of Canton, to this temple, for the purpose of invoking the idol, by prayers and fastings, on their part, to grant the blessing of rain. On entering the temple, each official placed his burning incense stick on the altar, and, then, in the presence of the idol, performed the Kow-t'au. These religious ceremonies, on the part of the viceroy, and

his followers, having been brought to a close, several priests of the respective sects of Buddha and Tau, who were arranged, the Tauists on the right, and the Buddhists on the left side of the altar, commenced to pray to the rain ruling god with, apparently, much zeal.

In some parts of the empire, it is customary, when repeated endeavours to propitiate this god, have failed, for persons, generally men of the lowest class, to present themselves to the officials of the city in which they, respectively, reside, and to express, with the view of averting still further calamities attendant on drought, their readiness to be offered as sacrifices to the offended deity, Luung-Wong. Thus, in the summer of the year of our Lord 1873, which, in the midland provinces of the empire, was a season of great drought, several persons presented themselves to the district ruler of Shanghai, and expressed their readiness to be offered in sacrifice to Luung-Wong, the dragon king, if the prayers, which they were prepared to address to that deity, should not, within the space of three days, be followed by rain. The district ruler, however, according to a statement, which appeared in the "*Shanghai Evening Gazette*," July 1873, prudently declined to accede to the requests of these infatuated, and fanatical persons.

In the principal hall of this temple, a bell is suspended. Upon it, there is an inscription, which sets forth that it was cast in the twelfth month of the second year, that is, A.D. 1863, of the reign of Tung-chih. The inscription further

informs us that the bell is four hundred catties in weight, and that it was cast at the Luung-Sing bell foundry, Fat-shan.

In this temple, during the occupation of the city by the allies, British soldiers of the line were lodged. The long tile covered portico, which stands at the foot of the stone staircase by which this temple, from the front, is approached, and which, in short, is the grand entrance of the fane, was used, by the allies, as a military chapel. In it, clergymen of the Church of England, ministers of the Presbyterian Church, and priests of the Church of Rome, preached, at stated times, to their respective military congregations.

On leaving this temple, we visited that which stands on the opposite side of the path way and which is erected in honour of 鄭仙翁 Chaang-Sin-Yuung, or Chaang-Ohn-K'i, as he is, perhaps, more frequently called. Respecting this deity, let us, in the first instance, say a few words. He was, it would appear, a high minister of state during the reign of Chi-Hwangti, who, as first sovereign of the After Tsin dynasty, began to reign B.C. 246 years, and died after a reign of thirty-seven years. He was despatched on a mission to Canton, with the view of plucking, for the service of his sovereign, from the slopes of the White Cloud Mountains, a few handfuls of a herb, or grass, which was supposed to possess the property of imparting immortality to man, and which, on the sides of the mountains in question, grew, it is said, in

great abundance. Chaang-Ohn-K'i, on his arrival at the mountains already named, found, it is reported, this elixir of life growing in very great profusion. Wishing to partake, in the first instance, of this precious plant, he, without any hesitation, did so. No sooner, however, had he, in this respect, gratified his curiosity than all the life giving grass disappeared from the sides of the mountains—none, of course, remaining for his royal master. His despair was, in consequence, very great, and, fearing to encounter the wrath, and indignation of his sovereign, he resolved, with the view of concealing himself, to assume the garb of a hermit, and to spend the remaining years of his life, amidst the wilds and solitudes of the mountains. Becoming, at length, very weary of life, he resolved to commit suicide, and, with this object in view, rashly precipitated himself from the top of a rock into the plains beneath. When in the mid air, a large stork, which was passing, seized him, it is said, by the top knot, and bore him aloft to Elysium. In honour of Chaang-Ohn-K'i, the Cantonese erected, in due course of time, a temple on the summit of the rock in question. To this fane—which is at a distance of six miles from the city of Canton,—thousands of people resort on the twenty-seventh day of the seventh month of each succeeding year, to ask the blessing of health at the hands of one, whom they, now, and for centuries past, have been accustomed to regard as a life giving, or a life sustaining spirit. To the temple, however, in honour of this

deity, which we are, now, more particularly describing, the officials of the city, at the season in question, as well as on many other occasions, resort to pray.

In the same temple in which stands the idol of Chaang-Ohn-K'i, there is a side altar, and above which is placed an ancestral tablet bearing the name of the famous viceroy, Yeh-Ming-Sam 葉名琛. This worthy was, as we have elsewhere observed, viceroy of the two southern Kwangs, when, by the allied armies of Great Britain and France, the city of Canton was besieged, and taken. The bell, which this temple contains, was cast in the twelfth year, that is A.D. 1833, of the reign of Taukwang, who, as twelfth sovereign of the Great Tsing dynasty began to reign A.D. 1821, and died after a reign of twenty-nine years. It is more than four hundred catties in weight, and was dedicated to the service of the shrine in which it is suspended, by a gentleman named Li-Laong-Chuung. In this work of religious merit, he was assisted by his wife, Li-Yip-Shee; his son, Li-Tak-Chaong; and his grandson, Li-Yik-Chaong. In the visitor's hall of this fane, the officials, not unfrequently, entertain their friends at dinner. This temple was the residence of General Sir Charles Von Straubenzee, during the occupation of the city by the allies.

In closing our remarks on this temple, let us not fail to give a brief biographical sketch of the celebrated mandarin Yeh-Ming-Sam, whose ancestral tablet, as we have just observed, is placed therein.

"He was born in the 11th year of the reign of Kiaking, A.D. 1807, the son of an apothecary of Hankow in the midland province of Hupeh, and early showed an aptitude for those studies, which, in China, are supposed to qualify the literary graduate for all offices, and are indeed the only avenue to official preferment. At the age of twenty-six he took the degree of Hohn-lun, 'which,' says Dr. Wells Williams, 'is rather an office than a degree, as those who attain it are enrolled as members of the Imperial Academy, Han-lin Yuan, and are entitled to receive salaries.' His career is one of the most remarkable instances in the history of any country of a man of humble birth raising himself, by sheer force of intellectual ability, to offices of the very highest distinction and importance. Yeh himself, in a conversation with Mr. Wingrove Cooke, on his voyage to Calcutta, stated that he was the son of a public officer, who had been Secretary of the Board of War, but this does not affect the correctness of our statement of his parentage, as such offices are frequently given to the fathers of eminent mandarins at the request of the son. When, in the year 1865, we visited Hankow, the apothecary's shop was still standing, and was pointed out to us by the inhabitants as the shop of the father of the celebrated Viceroy."

"For fifteen years preceding his appointment to the government of the two southern Kwangs he had held high appointments in various parts of the empire, in the discharge of

which, he so won the confidence of the Emperor Hien-fung, as to be nominated the guardian of his infant son, the heir apparent to the throne. In due time he was appointed viceroy of Kwang Tung and Kwang-si."

"Heretofore his intercourse had been solely with the inhabitants of the Middle Kingdom, now he entered on duties which necessitated frequent official correspondence with those strangers from beyond the western seas, whom he had ever been taught to regard with aversion and contempt as a race of ignorant and unscrupulous barbarians, who had persisted in thrusting their commerce on 'The Flowery Land' in spite of the protestations and entreaties of 'The Solitary Prince' himself."

"The growing encroachments of 'those strangers,' and the unsettled condition of the southern provinces, together constituted an emergency which seemed to call for the presence of no ordinary man. Henceforth with the history of our relations with China the name of Yeh was to be inseparably connected."

"To the home circles of England letters from able and practised writers brought vivid pictures, graphic in their horrible intensity, of that awful mist, which overhung the execution ground of Canton, the scene of daily hecatombs of decapitated rebels, of populous towns decimated by the sword of the executioner, of fertile districts laid waste, and in the midst of this halo of horrors appeared Governor Yeh, the very impersonation of fiendish cruelty in unlimited power."

Monstrum nulla virtute redemptum.

"We do not propose to ourselves the defence of a criminal code which prescribes death as the penalty of rebellion, in this Chinese legislators have the high sanction of Western nations, nor do we hope to entirely remove from the memory of Governor Yeh the odium with which those living in a Christian land, accustomed to the enlightened administration of humane laws, naturally regard the rigid exponent of a merciless and bloody code, but we protest against the manifest injustice which tries a Chinese mandarin, reared in the peculiar traditions of his race and religion, by the same standard which we apply to the strong repressive measures of Governor Eyre in the Jamaica revolt, or Commissioner Forsyth in the late rising in Loodianah."

"It is somewhat of a truism that measures of government must be judged in their entirety, with all their attendant circumstances of apparent expediency, of the nature of the organisms which are at command, and the idiosyncracies of the people they are designed to affect. Those measures, which, for the suppression of a popular tumult in England, would be deemed unnecessarily severe, might, with perfect justice, in a rising of the same nature in Ireland, be pronounced blameably lenient. Those which in Ireland might be deemed culpably severe, would, if adopted in Oude or Allahabad, be deemed with equal justice characterized by a most reprehensible degree of clemency, and the very measures, which an English official in India, under the present *regime*, would term cruel and unjust applied

and study, a considerably more reliable basis than such information as is to be picked up during a few weeks on board an English man-of-war in Chinese waters, a few nights *bivouac* in the captured city, a hasty scamper to the North, and a short stay in the British colony of Hong-kong. We may be wrong, but we cannot help thinking that the letters of Mr. Cooke must have taken some tinge from the after dinner conversations of irate merchants, incensed by the interruption of commerce, and the professionally coloured ideas of naval and military officers."

"At Yeh's door were laid the deaths of the eighteen Europeans who perished in the dungeons of Canton, and in relating the conversation which took place on the subject between Yeh and the English Admiral, Mr. Cooke, it may be inadvertently, but if designedly, consistent with the whole spirit of his narrative, attributes his laughing, when asked about Mr. Cooper, who had been kidnapped, to 'enjoyment of the poor man's sufferings.' Had Mr. Cooke not been blinded by prejudice, one possessing those powers of observation, of which his letters furnish so incontestable proof; must have observed that the invariable resource of a Chinaman, in embarassment, is a laugh, corresponding to the hum haw and stammer of an Englishman in similar circumstances. Recently, a wealthy Chinese merchant of high respectability and refinement informed us in conversation of the death of his wife and two daughters, for whom he had ever

evinced a sincere affection, and almost immediately burst out into a loud laugh. Fortunately for our estimate of our friend's humanity, our knowledge of Chinese peculiarities was somewhat superior to that of Mr. Wingrove Cooke. A breach of the conventionalities of Western society Yeh's laughing certainly was, but an expression of brutal triumph it as certainly was not, his position in his own idea was a sufficient guarantee for his refraining from incensing his captors. The unfortunate men were regarded by Yeh as his prisoners of war, and all Chinese usage and precedent pointed to their execution."

"It was determined to send him to Calcutta, and he was accordingly conveyed on board H. M. S. '*Inflexible.*' With him went Mr. Wingrove Cooke, who, to use his own words, had constituted himself 'the Boswell of this terrible Johnson;' had he but imported a modicum of the spirit of Boswell into his account, there would have been no cause to complain that his representation of Yeh, instead of a faithful likeness, is a maliciously distorted caricature."

"No miserable detail is left wanting which can exhibit the fallen and captive Viceroy in an offensive or ridiculous light. The facile pen of the graphic Special was always at hand, equally ready to chronicle small beer and history, his diet and his account of his own career, the color of his dressing gown and his explanations of Chinese philosophy. Even to the privity of his chamber and the *medi-toilette* he is pursued by this victim of 'lues Boswelliana' and we are invi-

ted to observe the dirtiness of his nails, his ignorance of the use of handkerchiefs, the unfrequency of his ablutions, his sea-sickness, his unwieldiness, his eructations. Through an interpreter he is interviewed on Chinese ethics, and with the admirably framed questions of Mr. Cooke the replies of this great master of Chinese philosophy are made to contrast most unfavorably. Here several questions suggest themselves, none of which, however, we are disposed to discuss, the accuracy of the interpretation of Mr. Cooke's questions, the accuracy of the interpretation of Governor Yeh's replies, the disposition of the Governor to place his intelligence and information at the command of one whom he regarded as a plaguy intruder, and lastly the accuracy of Mr. Cooke's reporting."

"The '*Inflexible*' arrives in the Hooghly, but Yeh appears listless and apathetic and Mr. Cooke breaks out in virtuous indignation 'if he were not a great lump of mean artifice, he would come on deck and admire the glories of this great city.' We can well understand that the thoughts of the captive Viceroy were far away and that not even the sacred Ganges, the City of Palaces, the forest of commercial masts, the formidable batteries of Fort William, all the evidences of Britain's wealth and Britain's power could wean him from brooding over the terrible calamity which had befallen him at the very summit of his power and pride."

"To Mr. Wingrove Cooke the place was rich in those associations, which every English-

man couples with the name of India. He was about to behold the theatre of the most wonderful drama the world has ever witnessed, scenes which needed not adventitious accessories to invest them with absorbing interest, but which have been rendered classical by the speeches of Burke, and by the pen of Macaulay. As the 'special correspondent' of the mighty journal, one of those ephemeral historians whom a newspaper reading age has called into existence, and invested with powers, respected alike by diplomatist and soldier, he had identified himself with the history of the war in China, and he was now, in all probability, about to identify himself with the history of the Indian Mutiny; he was occupying in the world's eye, a more prominent position than he had possibly ever dreamt of. To Mr. Wingrove Cooke India was interesting, and promised to be agreeable. He was in high good humor with himself, and the genial glow of self complacency and pleasurable expectance, which surrounded him, deadened the shallow sympathies of his nature to the possibility of any one being in utter misery, while with himself the mental atmosphere was so pleasant; it was incredible, so to the *Times'* correspondent, Yeh was but a great lump of mean artifice striving laboriously to cozen his captors into the belief that he had no sentiment but that of sublime indifference to them and their creations. These are his own words."

"But to the captive Viceroy, arrival at Calcutta was arrival at the shores to which he had

been banished, at the gates of the prison to which he had been doomed. He had been the trusted confidant of the ruler of one half the human race, the Guardian of the heir to the Dragon Throne, the Viceroy ruling with the unquestioned sway of eastern absolutism, 30,000,000 of his fellow creatures."

"A sorrows crown of sorrows is remembering happier things"

and we can well believe that the scenery of Garden Reach, the stucco glories of Calcutta architecture, and the elaborate queries of Mr. Wingrove Cooke on Chinese ethics were alike indifferent to him, neither a gleam of light, nor a shade of darkness in the denseness of the black and terrible night, which had settled on the closing days of his splendid and important career, a captive and an exile, far from that 'Inner Land,' which he was destined never more to behold, here was no affectation of apathy, but a great mind bearing up a great sorrow with all the stoicism of a stoical race."

"A house was provided for him in the suburbs of Calcutta, where he remained under the guardianship of an English officer. Whilst here, he was furnished with a copy, sent by Sir John Bowring, of the edict removing him from the Viceroyalty of Kwang-tung and Kwang-si. He was in no ways affected. 'I am neither glad nor sorry,' said he, 'it was at the Emperor's command I took them up, and at his command I lay them down.' Here, in 1859, he died. When his body was brought back to Canton, says the author of the "Ever Victorious Army," it was received with extraordinary marks of

respect and affection, both by the officials and the people of that city."

"Indifferent to human life, especially when that life was the life of a rebel against law and order, he undoubtedly was; the administrator of a merciless code, in exceptional circumstances, demanding exceptional rigor, '*durus homo*,' but he has been held up to execration as a monster of cruelty, whose highest delight was in the extermination of his species, a fiend, who satiated his infernal thirst for slaughter with gazing on the pumping arteries of decapitated trunks, and the quivering limbs of crucified women; and set, in a bad pre-eminence, over the enemies of mankind with Nero and Caligula, Robespierre and Nana Sahib. An enemy to Europeans, an enemy to innovation, to progress in any form, to aught that savoured of further concession to the intruding barbarians, whose very presence was so much at variance with his ideas 'of the fitness of things,' but blameable no more, on this account, than the True Blues who followed their leader into the lobby of the House of Commons, and voted against the Emancipation of the Catholics and the Repeal of the Corn Laws; conservative with a Chinaman's conservatism, representative of the philosophy that teaches 'what is, is good, and what was, is better,' versed in all the peculiar arts of diplomatic obstructiveness, for those very principles, and his ability to practically enunciate them in his dealings with the barbarians, was he appointed Viceroy of the two Kwangs.

But in his domestic policy, he was, most unquestionably, an able man, and the Englishman, who, at night, travels alone, and unarmed through the streets of Canton, or sails on the bosom of its crowded river with considerably more security than he can walk in the suburbs of London after dark, has good reason to remember the homely Scotch proverb 'Dinna ban the brig that carries you ower,' and to thank the administration of that extraordinary man, who restored peace and order to his own jurisdiction, while rebellion and anarchy were still rampant in every other province of the empire, and, with most inadequate means, so ruled the city of Canton that its security has passed into a Chinese proverb."

"His private life was distinguished by purity and simplicity, and by an eminent degree of that filial piety, which ranks highest among the virtues of Chinese morality. Habitually, he used neither wine nor opium. And though without male offspring, he had only two wives. He had but one child, a daughter." But of this digression, enough.

Let us, now, proceed to observe that the institution, which we next visited, is called the 菊波精舍 Kuuk-Poh-Tseng-She. This place, the grounds of which, though circumscribed, are very tastefully laid out, was, formerly, a small Tauist monastery. Here, in those days, for meditative purposes, the aged father of the viceroy Yeh, was accustomed to resort. It is, now, however, a collegiate, rather than an ec-

clesiastical establishment. For it is within its walls, that graduates of the first degree, on the eighth, eighteenth, and twenty-eighth days of each lunar month, throughout the year, assemble to pass examinations, as preparatory exercises for the great triennial examinations. To the students, texts on which to write essays, or dissertations are, here, given. The classics, also, are, in this place, by learned professors, very ably expounded. This institution was, if we mistake not, changed from its ecclesiastical to its collegiate nature, by Cheung-Yik-Lai, who, as an able and faithful governor of Kwang-tung, obtained for himself, during his tenure of office, from A.D. 1867 to A.D. 1869, a reputation, which the most exalted, and most highly favoured of men might covet.

Near to this collegiate institution, there is a similar establishment, and to which is applied the name of 應元書院 Ying-Uen-Shue-Uen.

We, now, visited a Tauist monastery, which is called 應元宮 Ying-Uen-Kuung. It is small and neat, and, to us, as weary travellers, it proved especially attractive, in consequence, we suppose, of the comfort of its reception room. The room in question is erected on a well flagged terrace, and, from its windows, a very extensive view of the north-east part of the city, is obtained. This monastery was first built by Ping-Nam-Wong, or, to use his family name, by Shaong-Ho-Hi, in the seventeenth year, that is, A.D. 1661, of the reign of Sun-chi, who, as seventh sovereign of the Great Tsing dynasty, began to reign A.D. 1644, and died after a reign of

eighteen years. Ping-Nam-Wong was, as we have elsewhere stated, one of the two kings, who, at the head of the victorious army of Sun-chi, invested and took the city of Canton.

This monastery was, on the capture of the city by the allies, in the year of our Lord 1858, entirely destroyed. It has, now, however, like the fabled Phœnix, risen from its bed of ashes.

On leaving the last named temple, we went, on our way to the 大法國領府 French Consul's Yamun, through the streets, which are, respectively, called 衛邊街 Wai-Pin-Kai; 華寧里 Wa-Ning-Li; 黃黎巷 Wong-Ni-Hong and 惠愛街 Wai-Oi'-Kai. But, here, let us digress to observe that, in the street last mentioned, there are, in honour of men of renown, who flourished in ages long since past, four monumental arches of granite. On the first of these arches are engraved the names of several persons, who flourished sometime between A.D. 313 and A.D. 1368, and who, for their benevolence towards the citizens of Canton, were very greatly distinguished. On the second of these arches, are inscribed the names of fifty persons, who, as mandarins, were highly renowned for the faithful, and efficient manner in which they discharged the duties of their respective offices. On the third of these arches, are recorded the names of fifty-six persons, who, for dutifulness towards their parents, and sincerity towards their friends, were, amongst men, pre-eminent. The persons, whose names are recorded on the second, and third arches, flourished sometime between the year

202 B.C. and the year of our Lord 1368. There is, also, in this same street, another monumental arch. It is in honour, if we mistake not, of a person, who was named Pong-Shaong-Pang, and who, as a soldier, was very highly renowned.

The object, which we had in view in visiting the French Consul's yamun, was not merely to pay our respects to the Consul, who resides therein, but to inspect, at the same time, an ærolite, or meteoric stone, which, according to Chinese accounts, has, for centuries past, been in its present position. It is said to have fallen from the air, or rather to have come to the earth from remote space. It fell, so it is said, upon the banks of the Tai-Wu lake, where, for many years, it remained as an object of no ordinary interest. It was, however, at the suggestion of an official of high rank, eventually, removed, to the city of Canton, and deposited, in due time, in the garden, where it now stands. It is placed under a dome, which, by pillars of granite, is supported. Near to the dome are erected two marble tablets, and on each of which an inscription, which has a reference to the ærolite, is engraved.

The 城隍廟 Sheng-Wong-Miu, or temple in honour of the tutelary deity, or Protector of Walled Cities, being in close proximity to the French Consul's yamun, we, in the next place, proceeded thither. It is a large state temple, and the various court-yards of which it consists are, literally, crowded with the stalls of fortune tellers, doctors, dentists, chiropodists, tobacco-

nists, and pastrycooks. Around these stalls, from morning until evening, are assembled men, who are in all ranks, and conditions of life. On each side of the great quadrangle of this temple, are five halls, which are regarded as miniature representations of the ten kingdoms into which the Buddhist hades is supposed to be divided.

In each of these miniature representations of the ten kingdoms of hades, there is an idol of a king sitting in judgement. Around his throne of justice, are standing the ministers of his court with their respective attendants, and who, apparently, are ready to execute, with alacrity and effect, the commands of their royal master. There are, also, in each of these halls, clay images of men and women, which are so constructed as to represent human beings, who are in the very act of undergoing the various punishments, which the wicked, for unrepented sin, are, in the Buddhist hades, supposed to experience. Of the kingdoms in question, the first is presided over by a king called Tsun-Kwong-Wong. The unfortunate persons, who, it is said, are arraigned before his tribunal, and, by his commands, punished, are men, who committed suicide, and those, also, who were guilty of homicide. Priests, nuns, too, of the sect of Buddha, who received sums of money to say masses for the repose of departed souls, and neglected to do so, and thirty men, who, of numberless offences, were convicted, are sent to this kingdom in order to receive the

to their transgressions. The punishments, which, in the first kingdom of this hades, are, to offenders meted out, may be enumerated as follows:—Men, who were convicted of numberless offences, are made to ascend a lofty tower in order that they may gaze at a large mirror, which reflects back upon them, the form either of the beasts, or reptiles, or insects, or birds, or fishes, which, according to the doctrine of metempsychosis, their souls are, on their return to earth, respectively, to animate. Homicides are punished, as was Tantalus, of whom, on the classic page, we read, by being placed, as it were, in the very midst of water, and yet being unable to obtain, for the purpose of quenching their thirst, a draught thereof.

Further they, in addition to a thirst, which cannot be quenched, suffer from a hunger, which cannot be satiated. Moreover, twice monthly, they are made to undergo the same degree of pain of body, and anguish of soul, which those persons, who were killed by them, experienced in the hour of dissolution. Suicides are punished by being deprived of the rites of ancestral worship. Further, at the expiration of two years of imprisonment in the dungeons of this kingdom, they are made to return, with a view to their becoming penitent, to the houses in which, by their own hands, they rashly put an end to their existence. Should they, however, on their return to the places in which they, respectively, committed suicide, manifest no signs of repentance, but rather, as evil spirits, proceed to disturb, and afflict

the living, they are made to return to this kingdom of the Buddhist hades with the view of undergoing all the horrors of a long imprisonment. Should they, at length, that is, during this period of incarceration, manifest signs of deep repentance, they are, at its termination, permitted to return to earth.

We ought, perhaps, at this stage of our remarks to observe that death by suicide is, under certain circumstances, deemed honourable by the Chinese. Thus, for example, should a minister of state, not wishing to survive an insult offered to his sovereign, or should a governor, or ruler of a city, not wishing to survive the capture of his city either on the part of insurgent forces, or on the part of foreign foes, or should a general officer, not wishing to survive a signal defeat sustained by him in battle, commit suicide, such an act, on his part, would be deemed highly meritorious. Again, should a son, owing to his inability to avenge an insult offered to his father, commit suicide, such a deed, on his part, would be regarded, by all, as one of a very noble nature. But again, should a widower, not choosing to survive the death of his wife, commit suicide, his memory would, in consequence, be most fondly cherished not only by his immediate relatives, friends, and acquaintances, but by his most distant posterity. Once more, should a widow,* not choosing to survive the death of her husband, or should a maiden, not choosing to survive the

* Vide pages 334, 335.

death of him to whom she was affianced, or should a spinster whose chastity has been violated, not choosing to survive the disgrace thereby cast upon her, commit suicide, such an act, on her part, would be deemed most honourable. But, in returning to our subject, let us observe that the priests and nuns of the sect of Buddha, who received fees to say masses for departed souls, and neglected to do so, are confined in a dark chamber, which is named Pü-King-Shau. From the roof of this prison, a small lamp is suspended, and, by the very dim light which it affords, the offending priests and nuns are made to read aloud Buddhistical liturgical services, which, for this very purpose, have been printed in the smallest possible type.

The virtuous, who come to this kindgom to receive rewards, are persons, who spent portions of their wealth in purchasing obscene publications and prints, for the purpose of destroying them—men, who either traversed the streets, in person, or who employed others to do so, in their stead, for the purpose of gathering from the shops, or from the walls of dwellings, scraps, or fragments of paper on which Chinese characters either have been written, or printed, rather than suffer such written, or printed characters to undergo profanation, by being trodden under the feet of men.*

The natal-anniversary of Tsun-Kwon-Wong, the king, who rules over this, the first kingdom of the Buddhist hades, is celebrated

* For an explanation of this singular custom, vide page 192.

on the first day of the second month of the year. And as the Chinese labour under an impression that all, who worship him, on that day, obtain absolution at his hands, it is not, of course, unusual to find many votaries prostrating themselves, on the occasion, before his throne.

The second kingdom of the Buddhist hades is situated, it is believed, under the south sea. It is presided over by a king, who is named Ch'oh'-Kong-Wong. The offenders, who, after death, are, for punishment, forwarded to this kingdom, are priests of the sect of Buddha, who either kidnapped, or decoyed young children from their respective homes, for the purpose of prevailing upon them, to enter the Buddhist priesthood—husbands, who, for vain, and frivolous reasons, put away their wives—persons, who feloniously disposed of property, which, for safe keeping, had, by others, been entrusted to their care—mandarins, who oppressed the people—men, who, by a careless use of fire arms, or other weapons, maimed, or injured their fellow-creatures—physicians, who, ignorant of the practice of medicine, persistently continued to prescribe for the sick—and householders, who refused to manumit their slaves, even when such subordinates were, themselves, in a position to purchase their own manumission.

The punishments, which, in this kingdom, are inflicted on these various offenders, may be enumerated as follows:—Buddhist priests,

who either kidnapped, or decoyed children from their respective homes for the purpose of prevailing upon them to join the Buddhist priesthood, are cast into a lake of ice. Persons, who feloniously disposed of property, which, for safe keeping, had, by others, been entrusted to their care, are not only enveloped in clouds of sand, but are, by the sand, with which such clouds are impregnated, literally choked, or suffocated to death. Mandarins, who oppressed the people, are confined in "Procrustean" cages, which are not sufficiently high to admit of their standing up, and not sufficiently long to admit of their reclining at full length. The sufferers, one and all, to whom we have just referred, after having, for ages, been tormented in this place, are, at last, forwarded to the tenth kingdom of the hades. Thence, having been transformed either into beasts, or birds, or fishes, or reptiles, or insects, they are sent forth, once more, into this habitable globe of ours.

The virtuous, who come to this kingdom to receive rewards, or honours, are persons, who expended portions of their wealth in purchasing medicines for the sick poor—persons, who gave largesses of rice to the indigent and needy—persons, who gave instruction to the young and ignorant—and persons, who were careful not to post placards on the walls of dwelling houses, lest such placards should fall to the earth, and the characters thereon recorded, be profanely trodden under the feet

of men. These various classes of virtuous persons, having received rewards at the hands of Ch'oh-Kong-Wong, are, by him, forwarded to the tenth kingdom of the hades. Thence, in bodies of human form, they are, eventually, transmitted to earth, there to enjoy happiness and riches, and honour and renown.

The third kingdom of the Buddhist hades is situated, it is said, under the south-eastern ocean. It is presided over by a king, who is named Sung-Ti'-Wong. Before the tribunal of this potentate, are arraigned officials, who were guilty of ingratitude towards their sovereign—wives, who were unfaithful to their husbands—sons, who were undutiful to their parents—slaves, who were disobedient to their masters—soldiers, who were mutinous, or rebellious—malefactors, who escaped from prison—merchants, who acted in a fraudulent manner towards their partners in trade—men, who involved their sureties in trouble—geomancers, who gave wrong, or false opinions with regard to the nature of lands, which, at their suggestion, were purchased either as sites, on which to erect dwelling houses, or in which, as cemeteries, to bury the dead—ploughmen, who, when ploughing lands, disturbed coffins, or human bones, and neglected to give them sepulture in other grounds—persons, who paid not their debts,—persons, who neglected to worship the tombs of their ancestors—persons, who wrote, and published pasquinades on their neighbours for the purpose

of holding them up to scorn and contempt—scribes and amanuenses, who did not properly represent the ideas of those persons by whom, and for whom, they were engaged to write either books or letters—perjurers, and forgers.

The punishments, which, in this third kingdom, are inflicted on transgressors, greatly vary in degree and intensity. Thus, on the bodies of some of these offenders, tigers are said to feed, and which bodies, like the liver of Prometheus, though being always devoured, do never decrease—others are being, perpetually, pierced with sharp pointed arrows—others are being, continually, disembowelled, while not a few are, ever, tightly bound to red hot funnels of brass. These unfortunate sufferers are, one and all, in due course of time, forwarded to the tenth kingdom. Thence, either as beasts, or birds, or reptiles, or insects, or fishes, they, eventually, return to earth.

The virtuous, who come to this kingdom to receive rewards and honours at the hands of Sung-Ti'-Wong, are persons, who, at their own expense, and for the common weal, erected bridges over rivulets, and persons, who contributed to funds, which, for the purpose of paving highways with granite slabs, were established. These persons are, also, eventually, removed to the tenth kingdom, in order that they may, thence, return to earth with the view of holding, as a further reward for their virtues, important positions amongst their fellowmen.

The fourth kingdom of the Buddhist hades is situated under the eastern sea. It is presided over by a king called Ng-Koon-Wong. The unfortunate ones, who, to this place of retribution, find their way, are persons, who paid not certain taxes, which, on their part, were due to the imperial treasury—tenants, who paid not their rents, when due, either to the proprietors of the lands, which they farmed, or to the owners of the houses in which they dwelt—physicians, who, knowingly and wittingly, administered to their patients, medicines of an indifferent kind—silk merchants, who, fraudulently, sold, as silk of the best quality, a material of a very inferior nature—persons, who, either in public assemblies, or in the streets, gave not place to the aged and the blind—persons, who, wilfully, destroyed crops of grain—persons, who, purposely, removed their neighbours' land-marks—and priests of the sect of Buddha, who violated their monastic vows. Libidinous persons, also, and whoremongers, and fornicators, and drunkards, and busy bodies, and gamblers, and brawlers are sent to this place of torment.

The punishments, which are, here, inflicted on transgressors, vary very much, in point of severity. Thus, for example, some are cast headlong into a large lake of blood, while others are suspended from the rafters, or beams of the roof of the hall of torture, by means of hooks, which are made to pass through the fleshy parts of their bodies. These sufferers are, after the lapse of a certain period

of time, sent to the tenth kingdom. Thence, either as beasts, or birds, or reptiles, or insects, or fishes, they are, in due time, returned to earth.

The virtuous, who, in this kingdom, are rewarded and honoured, are those, who, at their own expense, provided coffins for the decent interment of the remains of the indigent poor. These virtuous persons are, also, sent, in due time, to the tenth kingdom, in order that they may proceed, thence, to earth,—there, to enjoy riches, and happiness, and honour.

The fifth kingdom of this Buddhist hades is presided over by a king, who is named Im-Loh-Wong. He, it is said, is very austere, and never extends his pardoning clemency to any of the delinquents, who, with the view of receiving the punishment due to their transgressions, are brought into his presence. The persons, who, for the punishment of their sins, are sent to this kingdom, are unbelievers in the doctrines of Buddha—back-biters—slanderers—incendiaries—and revilers of good, and virtuous men. The penalties with which, in this place of retribution, the transgressions of the wicked are visited, greatly vary, as will be seen, in short, by a perusal of the following sentences. Thus, for example, some are made to ascend towers, or pagodas, in order that, from the lofty summits thereof, they may not only behold at one glance, the towns, or villages, or hamlets, in which they were, respectively, born, but recall, at the same time, the delights,

which they, formerly, experienced from intercourse with their nearest relatives, and the consolation and comfort, which they derived from those, who, once, were their dearest friends. This view of these past fond delights, on the part of these unfortunate ones, is supposed to aggravate the misery to which, in consequence of transgression, they are, at present, subjected, and from which, neither now, nor in future, is there any escape. Other offenders, let it be observed, are, in this place of retribution, sawn asunder.

The virtuous, who come to this kingdom to obtain rewards at the hands of Im-Loh-Wong, are persons, who, when upon earth, were, for their many alms deeds, greatly renowned. These persons are, in due course of of time, forwarded by Im-Loh-Wong, to the tenth kingdom. Thence, as men of virtue, and deserving, therefore, of all honour, they are, eventually, permitted to revisit the earth. As the natal-anniversary of Im-Loh-Wong, is celebrated on the eighth day of the first month of the year, it is not unusual to see, on that day, large numbers of votaries worshipping the idol of this imaginary king, and seeking to obtain at his hands, a full and free pardon for all past sins and transgressions.

The sixth kingdom of this Buddhist hades, is situated under the northern ocean, and is presided over by a king named Pin-Sheng-Wong. The violators of law and good order, who, before the tribunal of this sovereign, are

arraigned, and, in obedience to his commands, punished, are persons, who, when upon earth, were repeatedly complaining of the nature of the seasons—persons, who gave no heed to the teachings of Confucius—persons, who placed ash-heaps, or cast filth in the vicinity of temples—persons, who worshipped deities, without having, in the first instance, performed the necessary ablutions—persons, who read obscene books—persons, who either painted on porcelain vessels, or embroidered on silk, or other fabrics, images either of deities, or angels, or representations either of the sun, or moon, or stars—persons, who destroyed good books—persons, who scraped the gilt from idols—and persons, who wasted rice.

Here, too, as is the case in the kingdoms, which we have already described, the punishments, which, on these different classes of offenders, are inflicted, vary very much, in point of acuteness and intensity. As, for instance, persons, who scraped the gilt from idols, are suspended from beams, and disembowelled—persons, who destroyed good books, are hung up by the heels, and flayed alive—persons, who complained of the nature of the seasons, are sawn asunder—while other offenders are made to kneel, with their bare knees, upon sharp particles of iron.

The virtuous, who come to this kingdom to obtain rewards, at the hands of Pin-Sheng-Wong, are persons, who, to funds established for the erection and endowment of temples,

monasteries, and nunneries, munificently and cheerfully contributed of their substance.

The seventh kingdom of this Buddhist hades, is situated under the north-western ocean, and is presided over by a king, who is named Tai-Shaan-Wong. Transgressors, who, to the severity of this sovereign's displeasure, are, here, exposed, are aged and enfeebled men, who, for nourishment, sucked the breasts of women (a custom this, which is practised to some extent in China)—physicians, who removed from cemeteries, human bones of which to make medicine—women, who, to procure miscarriages, took medicine—robbers of tombs—schoolmasters, who neglected their pupils—householders, who maltreated their slaves—and men of wealth and influence, who cruelly oppressed their poor neighbours.

The punishments with which these offenders are visited, vary, it would appear, according to the nature of the sins, or crimes, which, when in the flesh, they committed. Thus, for example, robbers of tombs are cast into burning volcanoes—physicians, who, from cemeteries, stole bones of which to make medicine, are boiled in oil—while other offenders are made to wear cangues, or large wooden collars.

The virtuous, who come to this kingdom to obtain rewards at the hands of Tai-Shaan-Wong, are sons and daughters, who, in obedience to the commands of their family physicians, drew drops of blood from their veins, or cut pieces of flesh from their legs, or arms with the view of

mixing them, as a last resort, with the medicines, which, by the physicians, had been prescribed for their sick, and, apparently, dying parents —persons, who purchased either pigs, or sheep, or goats, or birds, or fishes, which, as articles of human food, were, in the public markets, exposed for sale, and then dedicated them, as live offerings, to the service of Buddha—and persons, who purchased coffins for the decent interment of the remains of paupers, who, being houseless and friendless, were so unfortunate as to die at the corners of the streets.

The eighth kingdom of this Buddhist hades, is presided over by a king, who is named P'ing-Tang-Wong. Before the dread tribunal of this judge of the souls of men, are arraigned sons and daughters, who neglected to support their aged parents, or to comfort them when sick and afflicted, or to celebrate their funeral obsequies—persons, who were ungrateful to their benefactors—persons, who indulged in obscene conversations—and women, who placed wearing apparel upon the housetops, to dry. This latter circumstance, we may, here, digress to observe, has, ever, been regarded, by the Chinese, as one highly displeasing to all departed spirits and genii. Clothes, exposed, in this manner, to dry, are supposed to interfere with the freedom of the spirits and genii, when, through the air, they have occasion to direct their course.

The punishments with which, in this eighth kingdom, sinners are visited, may be set forth as follows:—Sons and daughters, who lacked

filial piety, are either metamorphosed into animals, or are trampled under the feet of horses—persons, who were ungrateful to their benefactors, are cut asunder by means of large knives—persons, who made use of obscene language, are bound to stakes, and deprived of their tongues—persons, who oppressed the poor are disembowelled—and persons, who placed clothes upon the housetops, to dry, are cast into a lake of blood.

The virtuous, who come to this kingdom to receive rewards at the hands of P'ing-Tang-Wong, are those persons, who contributed to the wants of mendicant friars of the sect of Buddha.

The ninth kingdom of this Buddhist hades is presided over by a king named Too-Shi'-Wong. Delinquents, who are brought before his judgement seat, are artists, who prostituted their talents by painting obscene pictures—authors, who wrote and published obscene books—Buddhist priests, who received sums of money for the benefit of the monasteries to which they, respectively, belonged, but which funds, they fraudulently appropriated to their own use—Buddhists priests, who sold, rather than distributed, gratuitously, to persons visiting the monasteries in which they resided, treatises, or tracts on the tenets of Buddha—persons, who either killed beasts, or birds, or fishes, or frogs—persons, who caused discord to arise either between husbands and wives, or between parents and children—and persons, who, to wo-

men, administered drugs with the view of exciting their passions.

The punishments, which, in this ninth kingdom, are, to these several classes of offenders, meted out, vary very much in their nature. Thus, for example, the offending Buddhist priests are cast upon sharp iron spikes—the destroyers either of beasts or birds, or fishes, or frogs, are, respectively, by such creatures, devoured—persons, who engendered strife either between husbands and wives, or between parents and children, are devoured by wild beasts—and persons, who administered drugs to women for the purpose of exciting their passions, are, by sows, gored to death.

The virtuous, who come to this kingdom, to receive rewards at the hands of Too-Shi'-Wong, are ferrymen, who gave free passages in their respective ferry boats, to the poor and needy—and those persons, who supplied the poor with hot tea during the winter, with cold tea during the summer, and with medicines in seasons either of plague, or pestilence.

The tenth, and last kingdom of this Buddhist hades, is presided over by a king named Chuen-Luung-Wong. It is to this kingdom, that almost all persons, as we have already intimated, who, in the nine kingdoms to which we have just referred, either have been punished, or rewarded, are eventually sent, in order that they may, thence, return to earth. That is, the virtuous as men of distinction, honour, and

renown, and the wicked, either as beasts, or birds, or reptiles, or insects, or fishes.

In the principal shrine of this temple, is placed, of course, the idol of Sheng-Wong, or the "Protector of Walled Cities." On each side of the altar, above which the idol of the god stands, are stationed colossal images of his attendants. In former times, this heathen divinity was not regarded as a very important personage. Taitsu, however, who, as first sovereign of the Ming dynasty, began to reign A.D. 1368, and died after a reign of thirty years, issued a decree in the third year of his reign, that is, A.D. 1371, by which all men were informed that the "Protector of Walled Cities," had, by him, been raised to an exalted position in the Pantheon, and that, upon him, he had conferred the title of Sheng-Wong. Until the period to which we have just referred, it was customary to place in each temple, erected in honour of this deity, a tablet of wood rather than an idol. On the tablet in question, the name, or title of the deity was, of course, in letters of gold, inscribed. The emperor Tai-tsu, however, gave further orders that, in future, idols of the god were to be substituted in the room of the tablets. It was, also, decreed by this sovereign, that each official of a certain rank, should, on his arrival at the walled city, in which he had been appointed to bear rule, pass the first night of his residence in the temple in honour of Sheng-Wong, and, at early dawn on the following day, render homage to the idol therein contained.

In this same shrine, a bell is suspended. The inscription which is engraved upon it, sets forth that, in the ninth year, that is, A.D. 1830, of the reign of Tau-kwang, it was cast at the expense of a lady named Kum-Tung-Shi—a native of the province of Chit-Kong. The inscription further states that, in this work of religious merit, she was assisted by her son, Kum-Ngau, and by her two grandsons, Kum-Yuuk and Kum-Sam.

In the rear of this shrine, there is a large upper chamber, which is especially set apart as the bed chamber of the god and his family. In it, there are three beds. Of the beds in question, the centre one is regarded as the couch on which the god and the goddess take their rest. Of the two remaining beds, that which stands on the left side of the centre bed, is considered as the one in which sleep the parents of the god, while that which is on the right side thereof, is said to be the couch of his son and his son's wife. Near to each of these beds, there stands a toilet service. In that portion of the chamber, which is more especially set apart for the service of the god, there is placed a clothes stand, and upon which are arranged the magnificent robes of the god and goddess. At the foot of the bed, too, in which this god-like pair are supposed to sleep, there are placed several pairs of boots, and richly embroidered shoes. Of these articles of dress, the former belong, it is said, to the god, and the latter, to the goddess. As the richly embroidered shoes, to which we have just re-

ferred, are made for a lady having small, or contracted feet, we naturally conclude that the feet of the goddess, are, in the estimation of the Chinese, of that form. There is, also, a dressing table near to the bed of the goddess, and upon which is placed a dressing case. The drawers of this necessary appendage to a lady's toilet table, are replete, of course, with cosmetics of various kinds. That side of the room on which the beds are placed, is enclosed by rails with the view, we suppose, of preventing visitors from entering precincts, which are regarded as sacred. "The great unwashed" are admitted, twice annually, into this chamber, that is at the celebration of the new year's festivities, and, again, on the twenty-seventh day of the seventh month, which day is especially observed as the god's natal anniversary. They are, however, on such occasions, confined, by a barricade, to one side of the room, and from which, with the view of propitiating the god, and securing for themselves good fortune, they throw cash into one, or all of the beds, which the room contains. In front of each bed, but beyond the barricade by which that portion of the room containing the beds, is enclosed, there is an altar, and before which, votaries, chiefly ladies, not unfrequently bend the knee in prayer. In this bed chamber, there hangs a small iron bell, which was cast in the fortieth year, that is, A.D. 1776, of the reign of Kienlung, who, as tenth sovereign of the Great Tsing dynasty, began to reign A.D. 1736, and died after a reign of sixty years. The bell in

question, was cast, with a view to its being placed in its present position, at the expense of Wong-Sze-In, and his wife Wong-Ow-Shi. In this work of religious merit, they were assisted by their five sons, who were, respectively, named Wong-Tuun; Wong-Tchan; Wong-Wing; Wong-Yuuk; and Wong-Laong; and by their four grandsons, who were, respectively, named Wong-Koon; Wong-Luun; Wong-Ki; and Wong-Wai.

In this same temple, there is a shrine in honour of T'ai'-Sui, the god of spring—one, in honour of the sixty gods,* who preside over each cycle of sixty years,—one, in honour of Kum-Fa,† the tutelary goddess of women and children,—and one, in honour of Pak-Tai.‡ There are, also, two halls in this temple, in which, frequently, throughout the course of each month, men, who are employed by the literati, deliver to large and attentive audiences, lectures either on the Chinese classics, or on the ancient history of the country.

The walls of the various shrines and corridors of this temple, are covered with votive tablets. They are similar to those which, on the hundred and thirty-first page of this work, we have described. Of these votive tablets, however, there is one, which is especially deserving of notice. It is in the form of an abacus, that is, "an instrument for performing arithmetical calculations by balls sliding on wire." It was, for the following reasons, placed,

* Vide page 223. † Vide page 95. ‡ Vide page 111.

by a votary, in its present position. It appears that a dispute arose between two merchants, who were partners in trade. The one, very justly, accused the other of fraud. The accused, smarting under this dreadful accusation, and being desirous to maintain, if possible, with the view of concealing his guilt, an air of innocence, immediately hastened to this temple, and, in the presence of the idol, and in the hearing of certain witnesses, declared that he was innocent of the charge, which, by his partner, had been preferred against him. Shortly afterwards, he very suddenly died, and, to the wrath and indignation of the heathen deity, before whom he had made a false statement, his sudden death was, of course, attributed. The partner, who had been defrauded, repaired, after this event, so sudden and singular, to this same temple, and placed in the corridor thereof, a votive tablet, which, in form, resembles an abacus. On this votive tablet, there is recorded a sentence of which the following is the purport:—"Man with man has many reckonings, with god, he has but one. That great being seeth in secret."

In the rear of this temple, there is a very ancient well, which, owing to its shape, is termed the 八角井 Paat-kok-tseng, or "Eight Cornered Well." The existence of this well, which, for ages was unknown to the citizens of Canton, is said to have been discovered, in a manner miraculous, in the tenth year, that is A.D. 1672, of the reign of Kang-hi. During the year in question, there was a drought so great throughout

the south of China, as to cause all wells of water in the city of Canton to become dry. At this crisis so critical, an angel, or genius is said to have appeared, by night, to a Taouist priest, who was sleeping in the temple, and to have informed him of the presence of the well. On the following morning, the priest communicated to his friends, the nature of the information, which, from the angel, he had received. Excavations in search of the spring, were accordingly made, and, at length, it was discovered

> "Amid the strong foundations of the earth,
> Where torrents have their birth."

In the course of time, however, the various geomancers and soothsayers of the city attributed to the re-opening of this well, a series of troubles, which had arisen, and still prevailed, between the citizens in charge of this temple, on the one hand, and the magistrates of the city, on the other. The opinions expressed by these wise men, having been confirmed by the idol of Sheng-Wong, orders, for the closing of the well, were, at once, given. These commands were no sooner issued than they were obeyed. And now, over the hermetically sealed mouth of the well, a trough stands, and in which, as sacred to Pak-Tai, several tortoises are kept.*

In front of the entrance gates of this temple, there is a small covered stone stage, or dais on which, at certain seasons of the year, plays, in honour of Sheng-Wong, are performed.

The votaries who, daily, frequent the courts of this temple, are very numerous, but more especially is this the case on the first, second,

* Vide pages 117-130.

fifteenth, and sixteenth days of each lunar month. State worship is, also, paid to this idol by the prefect and other officials of the city, on the second day of the first month, on the twenty-seventh day of the seventh month, and, again, at the vernal equinox, and at the winter solstice of each succeeding year.

From this temple, we proceeded to one, which is in the same neighbourhood, and to which the name of 藥王廟 Yeuk-Wong-Miu is applied. It stands in honour of Yeuk-Wong, or the "Medicine King." It was erected by a military officer named 'Ng'-Chung-Kung, in the eleventh year, that is, A.D. 1655, of the reign of Sun-chi. Above the principal altar, stands the idol of Yeuk-Wong, and on each side thereof, are arranged five idols of men, who, when in the flesh, were renowned not only for their knowledge of medicine, but for their skill in its practice. On the right side of the shrine, there is placed a bell, and on the left, a drum. The bell was cast in the thirty-fourth year, that is, A.D. 1696, of the reign of Kang-hi, and was dedicated to the service of the medicine king by an official named Tuung-Ying-Kit, and his wife, Pang-Shi. In this work of religious merit, this official and his wife were joined by their son, Tuung-Ts'eung-Shang, and by his wife—their daughter-in-law—Tuung-Chan-Shi; and by their grandson, Tuung-Tsze-Luung. Tuung-Kow-Tai and Tuung-Luen-Tai,—the brothers of Tuung-Ying-Kit—and their wives, Tuung-Li-Shi and Tuung-Chan-Shi; and three friends, who were, respectively, named Tsang-Tak;

Tsang-Yau; and Tsang-Pau, also, co-operated with Tuung-Ying-Kit and his wife, in this good work. This bell, which is more than five hundred catties in weight, was cast at the Man-Ming bell foundry, Fat-shan.

This temple is frequented by sick persons, who, at the hands of the Œsculapian deity, in honour of whom it stands, are desirous to obtain the blessing of health. On the day, however, which is regarded as the natal-anniversary of the god,—that is, on the twenty-eighth day of the fourth month of the year—the temple is, literally, crowded by votaries, all of whom, chiefly women, are most anxious to do him service. As the god, on the morning of the day in question, is supposed to have returned, wearied and fatigued, from the mountains, where, in search of medicinal plants for the service of men, he is regarded as having spent several hours, the votaries, one and all, with the view of cooling and refreshing him, most vigorously fan the idol, by which he is represented.* The fans, which for this purpose, have been used, are, afterwards, conveyed, by the votaries, to their respective homes, and, by them, used to fan members of their families, who, at any future time, may become ill of fever. Prior to our visit to this temple, a votary had placed a fan, as an offering, on the lap of the idol.

It was our desire to visit, in the next instance, the 錢局衙門 Ts'in-Kuk Yamun, or Mint. As this institution is in a street not far

* It is estimated that at the celebration of this festival, A.D. 1874, the idol was fanned by not less than 5,000 devotees.

distant from that in which stands the temple in honour of the medicine king, and which bears the name of 倉邊街 Ts'ong-Pin-Kai, there was no obstacle in the way to prevent the gratification of our desire. To the mint, therefore, we directed our steps. On our arrival at this establishment, we found that it was in a very dilapidated state, and, of course, no longer available for the purposes, which, at the time of its erection, it was intended to accomplish. The residence, in which the Master of the Mint used to reside, is still intact. A temple, in which, as we were told, there is, together with other images, an idol of the inventor of coins, or cash, also remains. We were, of course, disappointed on finding the mint in ruins. It was, however, a source of satisfaction to us, to remember that, on the occasion of a visit, which we had previously paid to the village of Fong-ts'uen, we had seen Chinese workmen engaged in coining copper cash. With regard to the manner in which cash are coined at Canton the "*Chinese Chrestomathy*" says as follows:—"From the Board of Revenue at Pekin, models are obtained, and in each provincial city a mint is established over which a director is appointed. When the mint is to be worked, the director weighs out the proper quantity of copper, and delivers it to the workmen to be cast into money, and to be returned according to the quantity given; but these workmen often throw sand into the mould with the metal, and are thus enabled to purloin the copper. When about to cast, they

take the metal and put it into a furnace to be fused, and afterwards pour it into a clay mould. Afterwards, when the metal has become cold and hard, it is turned out of the mould. The weight of each piece of the money is one mace (tsien), and hence it is called by the same name; the value fixed by the government is the thousandth part of a tael's weight of silver."

"The second, fifth, and eighth days of each month are the periods fixed for commencing the work; and the third, sixth, and ninth are the days for weighing the money, and delivering it to the commissioner of finance. The people, who work the mint, are required to be always in the establishment, not being at liberty to go in and out at pleasure; but they are changed in rotation; and, except on the third, sixth, and ninth days, after they have weighed and delivered the money over to the commissioner of finance, are they permitted to leave the mint, but are required to return the same evening."

We ought, perhaps, to observe, ere we proceed further, that the foregoing description of the method in which, at Canton, copper cash are cast—and which account is borrowed by the author of the *Chinese Chrestomathy*, from the Imperial Statutes—does not, in all respects, coincide with what we saw on the occasion of our visit to a temporary mint at Fong-ts'uen—a village this, which is closely adjacent to the city of Canton. Now, this will appear when we state that, in a quantity of very fine black dust, which was contained in two

tightly fitting, and partially hollowed frames of wood, a fine copper model of the coins, which it was the intention of the workmen to cast, was closely embedded, with the view, of course, of producing in the dust, a corresponding impression. This object having been accomplished, the model was immediately removed from its position between the two frames of wood. These wooden frames having, once more, been tightly bound together, a quantity of fused metal was, through a small aperture, poured between them, into the bed, or impression, which, in the dust, had been previously made by the model. On the frames of wood being re-opened, they were found to contain, several well formed cash. The fine black dust, by which, in a measure, this process is accomplished, is obtained by burning the husks of paddy. With the ashes of the burned husks, water, in which a quantity of salt has been boiled, is then mixed.

But of the coinage of China, let us, now, proceed to say a few words.

In the earliest period of China's history, that is during the reign of Hwang-ti, who, as third of the "Five Sovereigns" began to reign B.C. 2697, it was customary for the inhabitants of the land to use as money, pieces of iron, or copper. Of these pieces of iron, or copper, some were equivalent to one thousand, and others, to five thousand cash. They were, in form, very similar to the blades of knives, or razors of the present day. Coins of this kind were termed Too-Poo-Pan.

Afterwards, that is, during the respective dynasties of Hia, Shang, and Chau, which, in their combined, or collective capacity, extended from B.C. 2205 to B.C. 248, copper coins, each having a square hole in its centre, were in circulation. Of these coins, some were in the form of a parallelogram; others, in the form of a square; and others, in the form of a circle. Upon each coin, which, in form, resembled a parallelogram, several impressions of the Chinese character 王 Wong, which implies king, were imprinted. Again, upon each coin, which were in the form of a square, the representation of a horse in full gallop, was impressed. But, again, upon each coin, which was in the form of a circle, a figure of a dragon, or Chinese characters were engraved. Of the circular coins, some were, in point of size, larger than an English crown—others, as large as a half crown—while the majority were as large, or a little larger than a shilling. To all coins of this period, the general appellation of Kum-Ts'in-Pan was given. Afterwards, copper coins—apparently the coins of countries bordering on China,—were received, and regarded as current coins of the realm. Upon some of the coins in question, representations of the full moon, in the form of the human face, were imprinted—upon others, representations either of horses, or cows were impressed—upon others, pictures of trees were engraved—and upon others, figures of men riding on horseback, were struck. Coins of this class, were called Ngoi-Kwok-Pan, or coins of outside nations. Afterwards, circular coins of various sizes were current, and on each

of which were imprinted Chinese characters, which had a particular reference either to the name, or the value of the coin. Coins of this class were called Chu-Pan. During the Han dynasty, the sovereigns of which royal house directed the affairs of China from B.C. 202 to A.D. 25, copper coins, each having a square hole in its centre, and upon each of which the characters 五銖錢 'Ng'-Chu-Ts'in, were imprinted, were, throughout the empire, in circulation. During the reign of Jutsz-ying, however, who, as thirteenth sovereign of the Han dynasty, began to reign A.D. 6, a rebel chieftain, who assumed the name of Wong-mong, re-introduced, as current coins of the realm, copper knives,—knives similar, in all respects, to those, which, as we have elsewhere stated, were in circulation B.C. 2697 years. Of the knives in question, those, upon which were imprinted letters of gold, represented five thousand cash, and those, upon which no such letters were imprinted, were equivalent to five hundred cash. During the reign of Kau-tsu, who, as first sovereign of the Tang dynasty, began to reign A.D. 620, and died after a reign of seven years, coins, varying in size, and, of course, in value, and on each of which was imprinted the name of Kau-tsu, came into use. To the coins of this period, cash, which are, to-day, current, bear, in all respects, a very striking resemblance. Of the coins of this day, some,* which, in size, are very much larger than an English crown, represent one hundred cash—others, which, in size, resemble a crown,

* Chiefly, if not altogether, in circulation at Pekin.

represent fifty cash—and others, which, in size, resemble a half-crown, represent ten cash. Copper cash, however, each of which is circular, and, in point of size, equal to a shilling, really constitute, at this period, the current coins of the realm. Each coin of this nature has in its centre, a small square hole. Further, on one side, it bears, in Manchu characters, the name of the province in which—and on the other, the name of the sovereign in whose reign—it was cast.

"The officers," says Dr. Wells Williams, in his *Chinese Commercial Guide*, "who superintended the mints in the provincial capitals debased the coins from time to time, until during the reign of Taukwang (1821 to 1851,) it became so bad that it would not remunerate forgers to counterfeit it. By an edict of Shun-chi in 1644, when the Manchus first coined cash, the proportions of the alloy were fixed at seven parts copper and three parts zinc. In the fifth year of Kienlung (1741,) the ingredients were altered to fifty parts of copper, forty-one and a half of zinc, six and a half of lead, and two of tin. Analysis has, as might be expected, shown a great diversity in its composition. In some of the best specimens, the constituents are copper seventy-nine, zinc ten, lead seven, and tin four; in others, the copper is alloyed with ten, twenty, thirty, and even forty per cent: of tin; sometimes copper and zinc alone are found; and again, iron mixed with them. The weight of the pieces was also reduced, so that a large proportion of the coinage of Taukwang's reign

weighed only three or four candareens. They were still regarded as a legal tender, but the government bankers in some places indemnified themselves for the depreciation by making the tax-payers add as much as forty per cent: for loss when exchanging them into sycee."

"In the reign of Hienfung, the government became so impoverished, that it resorted to many expedients to save its credit; iron cash and paper notes were substituted for the copper cash. The former were cash of the full weight of one mace, and larger ones bearing the different values of ten, twenty, fifty, and one hundred cash each, were made at Pekin in 1853 and 1854. A few tons of this wretched emission were forced upon the people, but the attempt signally failed as a whole, and the iron cash remained at the capital in the hands of the officials, who had wasted fully a million of taels in the foolish enterprise. Since the opening of the Japanese trade, many tons of small copper cash have been imported into China, where they pass current with others." We, now, beg to close our remarks on this subject by observing that, prior to the commencement of the present dynasty, eight hundred and sixty different kinds of coins had been in circulation throughout the empire. Let us not forget to state that, at no great distance from the mint, there stands, in the Wai-Oi Street, a chapel in which missionaries, who are members of the Southern Baptist Convention, U.S.A., preach to the Chinese, the soul-saving doctrines of the Gospel of Christ.

From the mint, which, owing to its present dilapidated state, is certainly not worthy of a visit, we hastened to the Clepsydra. This water clock, or 銅壺滴漏 Tung-Wu-Ti-Low or "Copper-jar Water-dropper," as it is, by the Chinese, termed, stands on the top of a large arch, or tower, which spans the street called 雙門底 Shwang-Mun-Ti. On our way, through this street, to the water clock, we passed under three, or four monumental arches of granite. Of the arches in question, one was erected by the decree of the emperor Hiau-tsung, or Hung-chi, who, as ninth sovereign of the Ming dynasty, began to reign A.D. 1488, and died after a reign of eighteen years. It stands in honour of a worthy, who was named Chan-Hien-Cheung, and who, for his great literary attainments, was, in his day, highly renowned. He was a native of Paak-sha, a village in Hainan—an island this, which forms one of the political divisions of the province of Kwang-tung. He had several disciples to whom he, daily, expounded the tenets of Confucius. The emperor Hiau-tsung offered him great rewards if he would repair to the capital. These gracious offers, however, on the part of His Imperial Majesty, he, for reasons, which are not stated, most respectfully declined to accept. He is said to have been of great stature. And, in regard to his personal appearance, it is further stated that his eyes were as bright, and as sparkling as are the stars of heaven. On his left cheek, there were, it is maintained, seven pimples, or warts, which, in the relative position they bore to each other,

resembled the seven stars. He was more generally known by the name of Paak-sha, for such, as we have already observed, is the name of the village in which he was born. In the temple of Confucius there is, if we mistake not, an ancestral tablet on which, in gilded letters, is recorded the name of this highly distinguished philosopher of a past age.

On our arrival at the arch, or tower on which stands the hall containing the water clock, we found that it is approached by a flight of granite steps. Of this arch, or tower, however, let us, in the first place, give a brief account. It was built, if we mistake not, sometime during the Tang dynasty, the sovereigns of which royal house ruled over China from A.D. 624 to A.D. 907. It was, then, called Tsing-Hoi-Lau, or "Sea Purifying Tower." It was repaired, and enlarged sometime during the reign of Kau-tsu,—who, in the year of our Lord 947, founded the After Han dynasty,—by a rebel chieftain named Lau-Chang, who, a short time previously, had besieged, and captured the city of Canton. It was destroyed by fire in the reign of Shun-tsung, who, as ninth and last sovereign of the Yuen dynasty, ascended the throne of China, A.D. 1333, and died after a reign of thirty-five years. It was rebuilt in the seventh year of the reign of Tai-tsu, or Hung-wu, who, in the year of our Lord 1368, founded the Ming dynasty. So soon as the work of rebuilding this arch, had been brought to a close, the name of Kung-Pak-Lau was given to it, by Li-Sze-Ching, who, at the time in question, was governor of the pro-

vince of Kwang-tung. It was again partially destroyed—during the bombardment of the city of Canton by the allied fleets of Great Britain and France—in the month of December 1857. On the evacuation of the city, however, on the part of the allies, it was once more restored. Of the water clock, the following interesting description is contained on the four hundred and thirtieth page of the twentieth volume of the *Chinese Repository*:—"The Clepsydra is called the Tung-Wu-Ti-Low, that is, copper-jar water-dropper, and is placed in a separate room, under the supervision of a man, who, beside his stipend and perquisites, obtains a livelihood by selling time sticks. There are four covered copper jars standing on a brick work stair way, the top of each of which is level with the bottom of the one above it; the largest measures twenty-three inches high and broad, and contains seventy catties, or ninety-seven and a half pints of water; the second is twenty-two inches high, and twenty-one inches broad; the third is twenty-one inches high, and twenty inches broad; and the lowest twenty-three inches high, and nineteen inches broad. Each is connected with the other by an open trough along which the water trickles. The wooden index in the lowest jar is set every morning and afternoon at five o'clock by placing the mark on it for these hours even with the cover, through which it rises and indicates the time. The water is dipped out and poured back into the top jar when the index shows the completion of the half day, and the water is renewed every quarter."

According to a placard, which is pasted upon the walls of the room, in which this water clock stands, it would appear that, on the sixteenth day of the twelfth month of the third year, that is A.D. 1324, of the reign of Yin-tsung, who, as fifth sovereign of the Yuen dynasty, began to reign A.D. 1321, and died after a reign of three years, this copper-jar water-dropper was made at the expense of the following civil and military mandarins of the city, viz:—Chan-Yuung-Woh; Kaan-Tak-Chuen; Chau-Shing-Luen; Sheung-T'in-Sik; Cheung-Kue-King; Wong-Hang; Wong-Sze-Ts'uung; Sheung-Mun-Too; Wong-Kue-Wai; Yeung-Fuuk; Muk-Ts'ai-Ying; Nip-Koo-Chun; Wong-Chung-Saam; Chaat-Fat; Paai-Kong; O-lah-Pat-Fa; Tip-Li-Ma-Lin; Sin-Wan-Hang; and Tau-Tchu-Wai. The copper vessels of which the clepsydra consists, were, in the year of our Lord 1860, recast at the command and expense of Lao-Ts'ung-Kwang, who, at the period in question, was viceroy of the two southern Kwangs. At the commencement of each watch of the day, white boards, on which, in large black Chinese characters, the name of the watch, or hour is specified, are, with the view of giving the time of day to the general public, placed on the top of the arch. In the hall, which contains the water clock, a drum and an iron gong are placed. By means of these instruments of percussion, the keeper of the clock is enabled to announce the various watches, or hours of the night. On the iron gong, there are imprinted two Chinese

characters of which, one represents the sun, and the other, the moon. Immediately above the small stone stair case on the steps of which the vessels, forming the water clock, are placed, there is a small shrine in honour of Pwan-ku, who, in Chinese mythology, is described as having been the first man, and by whom, at the command of the gods, the heavens and the earth were formed. As Pwan-ku flourished at a time, when garments were unknown, he is, generally, represented as being in an almost nude state. Around his loins, however, he is represented as wearing an apron, or girdle of green leaves. He appears to be regarded as the tutelary god of the water clock. There is, also, in the same chamber, a small shrine in honour of the goddess, Koon-Yam.* As we were in the act of leaving the hall in which the clepsydra is contained, our attention was directed to a small bundle of 時辰香 Shi-Shan-Heung or "Time Sticks." The sticks in question, each of which is thirty-two inches long, are used, as their name more, or less implies, for the purpose of measuring time. For use by day, some are especially made, while others, for service by night, are particularly constructed. Each burns during a period of twelve hours. Of these "King Alfred's candles," as one of our party termed them, we bought two small bundles, and from a printed circular, or advertisement, which was, at the same time, handed to us by the man from whom we purchased them, we learned, in respect to them,

* Vide page 51.

the following particulars:—"The ingredients of which these time-measuring sticks are made, are prepared according to the directions of the official, or imperial astronomers, or astrologers. The duration of each time stick, is adjusted according to the clepsydra, so that the time, which it indicates, when burning, may be regarded as correct. Time sticks, which are manufactured to mark the hours of the day, must be lighted at day-dawn, when the lines on the palm of the hand, are just visible, while those, which are constructed to mark the hours of the night, must be lighted at dusk, when the lines on the palm of the hand, are not discernible. Each stick, when burning, must be placed in a perpendicular position. It is, also, necessary that it should be placed in a room, which is free from currents of air." This printed circular, or advertisement, then urges "all persons, who are desirous to measure time by the use of such sticks, to visit the Kung-Pak-Lau, which is in the street called Shwang-Mun-Ti, where large quantities of genuine ones are, always, on sale." It, then, proceeds to caution intending purchasers to note well the trade mark, and concludes by stating that "there is only one establishment in which time-measuring incense sticks are manufactured, and that the price of each stick is six candareens." Near to the room in which stands the clepsydra, there is a 書局 Shue-Kuuk, or "Printing Office," and in which all despatches, relating to foreign affairs, are, at the command of the local

government, printed. For a knowledge of the method, which, in printing, the Chinese adopt, let our readers refer to the sixty-second page of this volume.

On the top of this same arch, or tower, there stands the 先鋒廟 Sin-Fuung-Miu, or temple in honour of the heathen deity Sin-Fuung. To this shrine, almost all persons, whose male, or female slaves have run away, immediately resort for the purpose of worshipping the god, and prevailing upon him to issue commands for the immediate capture of the fugitives. In attendance upon this deity, there is a courier, who, apparently, has, at all times, his loins girt, and is, therefore, ever ready to execute, without delay, the commands of his celestial master. The persons, whose slaves have decamped, having worshipped the idol, proceed to tie cords round the neck of the horse of the courier in order, we suppose, that the messenger in question may have bands wherewith to bind the runaways, on their capture. Mothers, who are desirous that their daughters should quickly obtain good, and excellent husbands, not unfrequently send aged female servants, or "go-betweens," to this temple in order—by prayer and offerings—to secure, in the furtherance of such purposes, the good offices of the god, Sin-Fuung. On the altar, which stands before this god, it was, at one time, customary to place small silk, or cloth bags, each of which contained sweet smelling incense. In times either of plague, or pestilence, or even in cases of ordinary sickness, the bags in question

were,—as charms, or antidotes against evil,—in great demand, on the part of the citizens of Canton. Thus, on such occasions, each hastened to this temple, and, with the supposed sanction of the deity, removed from the altar, one of the bags, to which we have just referred, and, as a talisman, placed it in his dwelling house. This superstitious custom prevailed to a great extent, during the Ming dynasty. In this same temple, there is, also, an altar in honour of the heathen deity 六毒大王 Luuk-Tuuk-Tai-Wong to whom votaries present, as offerings, staves, or rods, which, owing to their decorations, resemble barbers' poles. As a matter of course, there is in this temple, a bell. It was dedicated to the service of the idols, which, in this shrine, are contained, in the fortieth year, that is A.D. 1776, of the reign of Kienlung, by Laam-Yuuk-Hing, and his two sons, Laam-Tsuung-Sau, and Laam-Tin-Sau; and by Laam-Lung-Sau—the brother of Laam-Yuuk-Hing—and his two sons, Laam-Cheung-Sau and Laam-Luun-Sau. Near to the arch, or tower, on the summit of which, stand the hall containing the water clock, and the temple in honour of the heathen deities, Sin-Fuung and Luuk-Tuuk-Tai-Wong, there is a chapel in which missionaries of the American Presbyterian Board, preach to the Chinese, the gospel of the grace of God.

The Buddhist monastery called the 大佛寺 Tai-Fat-Tsze, was the place of interest to which, in the next instance, we repaired. It is situated in the street called 寺前街 Tsze-Ts'in-Kai, and

of the various Buddhist monasteries, which, in this city, are contained, it is, perhaps, one of the most important. It was founded ages ago, and was, then, called Luung-Ch'eung-Tsze. After the lapse of many years, the local authorities took possession of it, and converted it into an official residence. In the third year, however, that is A.D. 1665, of the reign of Kang-hi, a king named Shaong-Ho-Hi, or Ping-Nam-Wong, as he was styled by the emperor, and who, at the time in question, was directing the affairs of Canton, restored to the priests of the sect of Buddha, as their rightful property, this monastery, and gave to it the name of Tai-Fat-Tsze. It was repaired in the thirteenth year, that is A.D. 1736, of the reign of Yung-ching, by a prefect named Lau-Sze.

The quadrangle of this monastery, which is large and spacious, is enclosed on three of its sides, by broad, and well paved cloisters. The roofs of these colonnades, are, by granite pillars, supported. At the entrance of the quadrangle, there is, on the right side, a belfry, and on the left, a drum tower. The bell, which, in this belfry, is suspended, is more than a thousand catties in weight. It was cast, and placed in its present position, in the third year, that is A.D. 1665, of the reign of Kang-hi, by Shaong-Ho-Hi, a king to whom, in many preceding sentences of this work, we have had occasion to direct the attention of our readers.

The principal shrine of this monastic institution, is very large. In it, colossal figures of

the three Buddhas are seated. The idols in question are, it is said, made of copper. The truth of this statement, however, on the part of the Cantonese, we are very much disposed to doubt. In this shrine, there is a copper bell, which weighs more than seven hundred catties. It was cast in the sixth year, that is A.D. 1742, of the reign of Kien-lung. In the seventeenth year, that is A.D. 1838, of the reign of Tau-kwang it was recast, and greatly enlarged, at the Li-Mau-Shing bell foundry, Fat-shan, at the expense of the following persons, viz:—Wong-Chau; Suen-Kwok-Ts'eung; Cheung-Shum; Cheang-Yuuk; Ch'ing-Huung; Ch'ing-Luen; and Wong-Hang. The fund, for the aforesaid purpose, was established by a Buddhist priest named Yeuk-Lin.

Not far distant from the monastery called Tai-Fat-Tsze, is the 學臺衙門 Hok-Toi-Nga-Moon or official residence of the Literary Chancellor. To this official residence, which is situated in the street called 九曜坊 Kau-Iu-Fong, a large examination hall is attached. This hall occupies two sides of the large court yard of the yamun, and to it, for examination, all candidates for the first literary degree, or that of bachelor of arts, who are natives of the prefecture of Kwang-Chow, resort at stated periods. It is furnished with a number of long tables of granite, which are so narrow as to preclude the possibility of the candidates for the degree, sitting on each side thereof. To each table, a narrow wooden bench, which rests on granite supports,

is attached, and which, in point of length, corresponds, of course, with that of the table. In this hall, there is accommodation for three thousand, four hundred and eighty candidates. Examinations for the first literary degree, are held here, twice, during each period of three years. The principal examiner is the literary chancellor, who, in the discharge of his duties, is assisted by the prefect, by the county rulers, and by certain members of the literati. Of all the leading officials of the city, he is, perhaps, one of the most actively employed. This will appear evident, when we state that, so soon as the examinations, which are appointed to be held in his own yamun, have been brought to a close, he goes on circuit, as it were, to the various prefectural cities, which the province of Kwang-tung contains, in order to conduct similar examinations.

But let us proceed to give a succinct account of the various examinations, which students, ere they are admitted to the degree of bachelor of arts, are required to pass. Each candidate, then, for the degree in question, is required by the ruler of his native county to produce, in the first instance, a certificate, which has been duly signed, and sealed by two graduates—bachelors of arts—who, for the candidate, have agreed to act as sureties. This certificate not only sets forth the age and names of the candidate, but the names, also, of his parents and grand parents. It, also, states the name either of the hamlet, or village, or town,

and that too, of the county in which he was born. It further declares that he is not in mourning, that he has, or has not a beard,* or mustaches, and that he is the son neither of a soldier,† nor of a playactor,† nor of a slave,† nor of a whoremonger, nor of one,† whose occupation consists not only in attiring corpses in grave-clothes, but in conveying them, when so attired, to the tomb. This certificate having been examined, and approved by the county ruler, the candidate is called upon to repair to the capital city of the county of which he is a native, in order that, on a day appointed, he may there be examined as to his scholastic attainments, by the county ruler and other members of the literati. On the day of examination, at the early hour of six A.M., the candidate, together, of course, with many others, enters the examination hall. And, here, let it be observed that with an institution of this kind, each county city is provided. At seven A.M., the county ruler, and the literati—the examiners—arrive, and, at eight A.M., the doors of the examination hall are closed. To each candidate, the subjects for examination are, then, given. These subjects consist of two essays on themes, or texts, which are selected from the four books, and one poem. Each essay must consist of not more than seven hundred characters, and not less than four hundred. The poem must consist of twelve lines, and each line must measure five metrical feet. At one, or two o'clock in the afternoon, the gates of the

* To describe his personal appearance. † A prohibited class.

examination hall are thrown open, in order that all candidates, who have finished their papers, may retire. Candidates, however, who are not ready writers, are permitted to remain in the hall, until nine or ten o'clock in the night, at which hour they are peremptorily called upon to place their papers, whether in a finished, or an unfinished state, in the hands of the examiners, and to retire, without any further delay, to their respective quarters. In the course of a few days, following this examination, a list, bearing the names of the successful candidates, is stuck upon the walls of the temple in honour of Confucius—for in each county city, such an edifice, of course, stands. Of preliminary, or previous examinations of this nature, not less than eight are held, and between each, not more than six, or eight days are suffered to intervene. All candidates, who have succeeded in passing three, or more of the eight examinations to which we have just referred, repair, in the next instance, and on a day appointed, to the prefectural, or capital city of the prefecture, or department, of which their repective counties are integral parts, or political divisions, in order that, by the prefect, and certain members of the literati, they may, also, in regard to their scholastic attainments, be, eight times, examined. Each of these eight prefectural examinations, if we may so term them, is confined, as in the former instance, to one day, and between each examination not more than six, or eight days are permitted to intervene. The subjects, at each of these tests, consist of two

essays and one poem. The texts for the themes are chosen from the four books and certain portions of the Chinese classics. Each essay must consist of not more than seven hundred characters, and not less than four hundred. The poem must consist of twelve lines, and each line must measure five metrical feet. At the close of each of these prefectural examinations, a list, containing the names of the successful candidates, is stuck on the walls of the temple in honour of Confucius—for, as in each county city, so, also, in each prefectural city, a temple in honour of that illustrious sage, stands. All candidates, who have succeeded in passing three, or more of the eight examinations to which we have just directed the attention of our readers, are declared to be fully qualified to present themselves, to the literary chancellor for a final test, or examination. This last examination, which, as we have already stated, is conducted by the literary chancellor, by the prefect, by all the county rulers of the prefecture, and by certain members of the literati, who, for this purpose, have been nominated by the literary chancellor, is confined to one day. As the candidates for this final test, are very numerous, coming, as they do, from the various counties of which the prefecture, or department is composed, and as the examination commences at the early hour of six o'clock in the morning, they are, throughout the course of the preceding night, admitted, by fifties at a time, into the examination hall. Each candidate, upon

entering the outer gates of the hall, responds to his name. He is, then, searched in order that it may be ascertained whether or not there is concealed in his pocket, or in the wide sleeves, of his dress, a pocket edition of the four books, or of the classics in which it is intended that he shall be examined. A cylindrical shaped basket, too, in which he carries his pens and inkstand, is, at the same time, and, of course, for similar reasons, searched. This search is, in all respects, repeated as the candidate passes the inner gates of the examination hall. This second scrutiny of the candidate's dress having been brought to a close, he is publicly identified by his sureties,—graduates—who wear, on the occasion, their official costumes. To the candidate, sheets of paper necessary for the examination, are, now, presented. For these sheets of paper, however, which have been obtained from the government, he is called upon to make payment.

All the candidates having taken their seats at the various stone tables with which the examination hall is furnished, the subjects for examination are immediately given. The subjects in question consist of two essays, and one poem. The texts for the essays are chosen from the four books and other portions of the Chinese classics. As in the former cases, each essay must consist of not more than seven hundred characters, and not less than four hundred. Each poem, too, must consist of twelve lines, and each line must measure five

metrical feet. At the close of this final examination, which, as we have already intimated, is confined to one day, the numbers, rather than the names of the successful candidates, are placed on the walls of the literary chancellor's yamun.

We have, in a preceding sentence, stated that the examination, which, by the literary chancellor, is conducted, is limited to one day. We ought, perhaps, to qualify this statement by observing that it is not unusual for that learned official to subject the successful candidates at his examination, to a second, and, even, to a third test, with a view to his being well assured that they are, indeed, worthy of the degree to which they are about to be admitted. On the third, or fourth day, which immediately follows this final test, each of the successful candidates, attired in the dress of a bachelor of arts, repairs to the literary chancellor's yamun. Here, a gilded ornament, which, in form, resembles a flower, having, as a mark of distinction, been placed on the apex of the hat of each of these newly made graduates, or bachelors of arts, they are, one and all, called upon, as a proof of their loyalty, to perform the "kow-tau," before a tablet on which, in letters of gold, is recorded a sentence, which reads very much as follows:— "May the sovereign reign ten thousand years, ten thousand times ten thousand years." At the close of this ceremony, they are invited to take wine with the literary chancellor, the prefect, and the county rulers. Having partaken of this friendly cup, they, in the next instance, repair to a

temple in honour of Confucius, for the purpose of rendering homage to the idol of that ever memorable sage. Thence, they—each being seated in a sedan chair—are escorted in procession, by their respective friends, through several of the principal streets of the city, but more especially through that thoroughfare, to which is applied the name of Chong-Uen-Fong.

But in returning to our remarks on the yamun of the literary chancellor, let us observe that in the grounds, which are attached to this official residence, there are six ærolites, or meteoric stones. As the literary chancellor and his family were not in residence at the time of our visit to the yamun, we had an opportunity afforded us, and of which we very readily availed ourselves, to enter the grounds, and inspect the singular stones in question. These meteoric stones are of various sizes and configurations. Upon one of them, there is an impression, which resembles that of the human hand. Again, upon this same stone, there is inscribed in Chinese characters, a poem, which is said to have been composed by a Chinese literate, who was named Mai-Uen-Cheung. This personage flourished sometime during the Tang dynasty, a royal house this, which ruled over China, from A.D. 620 to A.D. 907.

The second of these stones, which is of a light colour, and hollow, resembles, in form, the head of a cow, whilst the third is remarkable for the fact that, on its surface, are representations of bubbles of water.

The fourth stone is called the guest stone. It consists, so say the Chinese, of three, or four different kinds of stone, and is, therefore, we suppose, conglomerate. In this garden, which, at one time, was much more extensive than it is now, there were nine meteoric stones. Of the three remaining stones, one, as we have, elsewhere, stated, is in the grounds of the French Consul's Yamun; a second is in the grounds of the Provincial Treasurer's Yamun; and a third is in the grounds of the Prefectural Confucian Temple. To the respective places in question, they were, ages ago, removed from the grounds of the official residence of the literary chancellor. These nine ærolites were brought, in the first instance, so it is affirmed, from the banks of the Tai-Wu lake, which is a vast sheet of water in the province of Kiangsu. They were removed, thence, to Canton at the suggestion of a rebel chieftain named Lau-Chang, who, with his barbarous hordes, overran the southern and fertile province of Kwang-tung.

Let us, now, close our remarks on the literary chancellor's yamun—this

"Honour'd abode of academic lore,"—

by observing that, during the occupation of the city of Canton by the allied armies of Great Britain and France, British troops were, therein, quartered.

In the street called 九曜坊 Kau-Iu-Fong —a name which is derived from the nine ærolites to which we have just referred—there are, owing to its close proximity to the literary

chancellor's yamun, not only shops in which Chinese books are sold, but others, also, in which men are engaged in carving wooden printing blocks. The skill, which these men display in the execution of the work assigned to them, is, indeed, worthy of observation. We, now, directed our steps to Shamien, and, thus, brought to a close our third walk.

CHAPTER SIXTH.

OUR FOURTH WALK.

Dr. Kerr's Hospital.—Street of Braziers' Shops.—Shops in which Second Hand Chinese Dresses are sold.—Chinese Hongs, or Khans.—Shops in which Gongs and Bells are sold.—Fruit Market.—Salt-Fish Market.—Execution Ground.—Street called Wing-Ching-Kai.—The Wing-Ching-Gate.—The Great South Gate.—State Temple in honour of Kwan-Tai, the God of War.—Prefectural Confucian Temple.—Temple of Man-Chaong, a God of Learning.—The Emperor's Temple.—Chinese Arsenal.—Shops in which Felt is made.—Examination Hall.—Blind Asylum.—Asylum for Aged Women.—Street in which Bows and Arrows are made.—Eastern Parade Ground.—Temple in honour of the God of the Winds.—Temple in honour of the God of Fire.—Asylum for Aged Men.—City of the Dead.—Temple in honour of the God of Agriculture.—A Second City of the Dead.—Ancient Chinese Tomb.—A Buddhist Monastery.—Temple of Pak-Tai.—An establishment in which Canton Matting is made.—Foundling Hospital.

On the morning of our fourth day's walk through the city, we went, in the first instance, to Dr. Kerr's hospital, which stands in the street called 仁濟大街 Yan-Tsai-Tai-Kai, and which, for the benefit of sick, and afflicted Chinese, is, in a great measure, supported by the voluntary contributions of foreigners. It was first opened in the year of our Lord 1839, by Dr. Peter Parker. It was, then, in very close proximity to the factories, or houses in which, at that time, all foreign merchants resided. The factories or residences in question, no longer exist, having been destroyed by fire, during the war, which prevailed between Great Britain

and France, on the one hand, and China, on the other. The hospital, also, perished in the conflagration to which we have just referred. It was, however, re-erected on the site, where it now stands, in the year of our Lord 1866. It contains wards, which are capable of affording comfortable accommodation to not less than one hundred and twenty patients. Each Monday and Friday throughout the course of the year, out-patients are received. It is presided over by Dr. Kerr, who, for his ability, zeal, and benevolence, is, in truth, the right man in the right place. Indeed, for a position so responsible and important, a more excellent physician could not be found. His labours are very arduous, and the blessings, which, as an instrument in the hands of the beneficent Giver of all Good, he confers upon suffering humanity, cannot be easily estimated.

From this hospital, we proceeded to the street called 油欄門 Yau-Laan-Mun, where we saw several 打銅人 Tá-t'uung-yan, or braziers, who were actively employed in making copper vessels of various kinds. Copper, for such purposes, is brought to Canton from Lin-ngan, Kwong-nam, and Pu-ning, which places are extensive copper districts in the province of Yunnan. In exchange for the copper, salt is, in a measure, given. This barter is generally effected at Pak-shek, which is a market town of no ordinary importance, in the province of Kwang-si. The copper, prior to its being forwarded to Canton, is packed in baskets, and when *in transitu*,

is placed under the supervision of six soldiers, each of whom receives daily, as an allowance for food, a sum, which slightly exceeds three candareens. The salt, which is forwarded from Canton to Pak-shek, in exchange for the copper, is packed in bags, each of which contains, if we mistake not, one hundred and fifty catties.

Before leaving this part of the town, we gladly availed ourselves of an opportunity to visit the 永安做衣舖 Wing-Ohn-Koo-I-Poo—a shop this, in which handsome Chinese dresses are offered for sale. Of second hand dresses, we purchased, at very reasonable prices, three or four. They were made of strong satin fabrics, and were most beautifully embroidered. Moreover, they were, to all outward appearance, quite as good as new.

From this second hand Chinese clothes shop, we hastened to the street, which is called 迎祥街 Ying-Ts'eung-Kai. This street consists, in a great measure, of very large trading hongs. Indeed, so extensive are they, as to be well deserving of a visit. These establishments, the most important of which are, respectively, named 崑美行 Kwan-Mi'-Hong, and 仍昌行 Ying-Cheung-Hong, partake, perhaps, more of the nature of khans, than hongs. Now, in making this statement, we are justified by the fact that such institutions are especially adapted for the service and accommodation of travelling merchants. Thus, for example, these industrious sons of commerce on their arrival at this great southern mart, or emporium of trade, repair, im-

mediately, either to one, or other of these hongs, where they not only deposit their merchandize, but where, they themselves are, also, comfortably lodged, and well entertained by the proprietor of the hong. So soon, however, as they have succeeded, through the instrumentality of the master of the hong, in selling their merchandize, they pay to him, as a fair remuneration for his services, and to defray the expenses, which, on their account, he has been called upon to incur, a certain percentage upon the amount, which, in exchange for their goods, they have received. The articles of commerce, which merchants bring to these places for sale, consist, in a great measure, of biche-de-mer from Sumatra and Sooloo; grains of paradise, from India, Sechuen, and Siam; fish-maws, from the Archipelago and Persian Seas; dried mussels, from Siam; pepper, from Sumatra, Borneo, and Malacca; salt-prawns, from the South of China; shark's fins, from Bombay and the Persian Gulf; the sinews of deer, from the Archipelago and Siam; and apricot seeds, from the northern provinces of China.

From this street of Chinese hongs, or khans, we went to that which, by some persons, is termed 五仙門 Ng-Sin-Mun, and by others, 會仙街 Ooi-Sin-Kai. In this street, there are shops in which gongs and bells are sold. In one of these stores, we purchased gongs, which, for clearness of sound, cannot, we imagine, be surpassed.

In pursuing our course through this same street, namely, that of Ooi-Sin-Kai, we visited

three or four shops in which exquisitely made models of Chinese temples are on sale. These miniature representations of temples are used by the Chinese for the purpose of carrying in procession, on festive, and other occasions, through the streets of their cities, small idols of their gods and goddesses. In other shops, which are contained in this street, several sturdy sons of Vulcan make, by means of hammers, anvils, and furnaces, vessels, or implements of iron.

We, next, entered a street consisting entirely of fruiterer's shops, and to which the name of 菓欄 Kwoh-Laan, or "Fruit Market," is applied. In this market, which is one of great extent, there is, for sale, at all seasons of the year, an almost countless variety of fruits. Of the fruits, which, at stated times, are, here, for sale, exposed, we may enumerate the orange, citron, pummelo, apple,* rose-apple, custard-apple, pine-apple, pear, carambola, quince, guava, loquat, pomegranate, pumpkin, plantain, apricot, peach, plum, persimmon, grape,* mango, melon, mulberry,† lichi, wampee, date, luung-ngaan', arbutus, olive, cocoanut, walnut, chestnut, water-chestnut and peanut. In regard to fruits, this market may very justly be termed the "Covent Garden" of the city of Canton.

After passing through the 鹹魚欄 Haam-Ue-Laan, or "Salt Fish Market," and, thence, by a street in which Chinese rain coats, made of the leaves of palm trees, are, for sale, exposed, we quickly arrived at the 頭馬 Ma-T'au, or

* From Tientsin. † Chiefly used for medicinal purposes.

place which is called "Horse's Head." This plot of ground, which, in form, is supposed to resemble a horse's head, and hence its name, is now, and has, for many years past, been used as an arena on which to execute malefactors. In point of extent, it is very small. It can, however, boast of more slain, than can several of the battle fields of Europe combined. It is here, that all criminals, who, in the courts of the city of Canton, have been convicted of capital offences, are made to expiate their crimes, by falling under the hands of the common executioner. The malefactors, on arriving at the execution ground, and to which, in ordinary dust baskets, they are borne by coolies, kneel down in rows, and, forward, bend their heads. The county ruler, or his deputy, who sits in state at a table—which is covered with a red cloth, and which, for the time being, stands on the execution ground,—having been informed of the final arrangement of all the necessary preliminaries, gives to the executioner, or executioners—for sometimes two or three headsmen are employed—the required command to strike the blow. This command is no sooner given than it is obeyed. For, without the aid of a block, and with, apparently, the greatest ease, and in a moment of time, the executioner, by one blow of his scimitar, decapitates the malefactor, who kneels before him. In one corner of the execution ground, there are four, or five crosses to which criminals, who have been sentenced to undergo a lingering death, are tightly bound by ropes, and, then,

by very sharp knives, cut into several pieces. Malefactors, also, who have been sentenced to die by strangulation, are, to these same crosses, made fast by cords, in order to undergo, at the hands of the executioner, the extreme penalty of the law. These engines of death, when required for the purposes, which we have specified, are placed in an upright position, in the very centre of the execution ground.

At the base of the east wall of the execution ground, are placed three, or four earthenware vessels containing quick lime. Into these vessels heads, which, in cages, are, afterwards, to be exposed, are cast in order that, by the effects of the quick lime, they may, speedily, be denuded of every particle of flesh. During the Canton rebellion, which, as we have elsewhere intimated, prevailed throughout the years of grace 1854 and 1855, so numerous were the malefactors, who, for treason, were executed on this small parcel of ground, as to render it difficult for a person to pass from one end thereof to the other, without putting his feet, at almost every step, in human gore. In an open shed, which was erected under the wall by which, on the east side, this Aceldema is enclosed, the heads of several of these unfortunate malefactors, were, as a terror to evil doers, piled in a large heap, and where, for several months, they were suffered to remain.

"Semperque recenti
Cæde tepebat humus; foribusque adfixa superbis
Ora virûm tristi pendebant pallida tabo."

The stench, which, during the period in

question, arose from this plot of ground—saturated, as it was, with the blood of the slain—and from the putrid heads to which we have just referred, was, as our readers may easily imagine, so great as to shock the olfactory nerves of men, even when standing at a distance of half a mile from the place.

Prisoners, who, at Canton, are called upon to expiate their crimes either by decapitation, or strangulation at the hands of the common executioner, are not, as a rule, made acquainted with the hour in which they are to suffer the extreme penalty of the law, until, indeed, its very near approach. When the moment, for preparing the condemned men for execution, has arrived, an officer of justice, wearing his official dress, and carrying in his hand a small, square board on which is pasted a list of the names of the prisoners, who are, that day, to be executed, enters the prison, and, in the hearing of the prisoners assembled, reads aloud the names of those malefactors, who, for execution, are, then, required. Each prisoner, whose name is called, responds, at once, thereto. And no sooner has he done so than he is made to sit in a basket, with the view of his being borne, for the last time, into the presence of an earthly judge. As he is being carried, by two men, through the first of the inner gates of the prison, he is interrogated by an official, who sits in state at the gates in question, as the representative either of the viceroy, * or of the governor. * The

* Some criminals are executed under the viceroy's warrant —others, under that of the governor.

questions, which, by this official, are, on such sad occasions, put to each prisoner, are very much as follows:—What is your name? What is your family name? Of what district are you a native? How long have you been confined in this prison? Of what crime have you been convicted? When and where was your crime committed? Had you any accomplices, and if so, what are their names? The representative either of the viceroy, or governor, who has a list, spread on a table before him, of the name, surname, native place, and nature of the crime of each prisoner, who, at that time, is to be executed, compares with that list, the answers, which, by these interrogatories, he receives. Finding that they agree, and being, thus, fully satisfied as to the prisoner's identity, he gives orders for him to be carried onwards. As each condemned man passes the outer gate of the prison, which admits him into the large, and open court yard of the yamun to which the prison is attached, he becomes, at once, the observed of all observers. For in this court yard, are assembled, on such occasions, many persons, who are, evidently, most anxious to gratify a morbid curiosity by gazing upon the unfortunate men, who are, that day, to be led forth to execution. The malefactors manifest little, or no concern on meeting the gaze of these idle spectators, and treat, apparently, with stoical indifference, the ignominious death by which they are, so soon, to be overtaken. They are, in truth, very patient, demure, and impassive. To all rules, however,

there are exceptions. Thus, for example, on one occasion,—it was in the year of our Lord 1870,—we were in the court yard of the yamun of the chief magistrate of Namhoi, when thirty-five men were brought out of the prison into the court yard in question, for the purpose of being made ready for execution. Three, or four of these unfortunate men, upon seeing so many people assembled together, laughed heartily. Indeed, one of them, who, without doubt, was a wag, jocosely remarked to the mob, that he had, at last, attained to a position of gentility, having a basket in which to ride, and two men to bear him.

On the arrival, in the court yard of the yamun, of all the prisoners, who are, at that time, to be executed, it is, in some instances, customary for their friends to provide them with a little food, which consists either of a few small cakes, or a little soup, or pieces of betel nut, or small basins of fat pork and cups of wine. And, here, we may mention that a provincial judge, or chief justice, named Chuung-Him-Kwun, who, in the year of our Lord 1872, held office at Canton, was accustomed to expend, on such melancholy occasions, and for such purposes, the sum of one hundred cash, upon each condemned man. The food, however, which is, more generally, given to malefactors, prior to their execution by their friends, or, in the absence of their friends, by the turnkeys, into whose kind favour they have ingratiated themselves, consists of pieces of betel nut. Pieces of betel nut are given, we suppose, to condemn-

ed men, at such times, for the reason that they greatly tend to stimulate the system. They impart to the countenance of the person by whom they are chewed, a very flushed appearance—a circumstance this, which, we believe, has led many foreigners to suppose that all Chinese malefactors are, ere they are led forth to execution, made slightly drunk by the use either of wine, or opium. Though betel nut is, as a general rule, under such circumstances, given to condemned prisoners, the food, which is regarded as the most suitable, or, perhaps, we ought to say the most auspicious for them, in such a trying hour, is fat pork. With this food, wine, as we have already intimated, is given. But, however, of such dainties as the latter, only the favoured few partake. The food, of whatever nature it may be, is, of necessity, by these unfortunate men, quickly consumed. This will appear when we state that the duty of pinioning the prisoners—a ceremony this, which takes place in the court yard of the yamun, and whilst the prisoners are still seated in their baskets—is, without much delay, commenced. But, here, let us observe that the custom of giving condemned men food immediately prior to their execution, is, it would appear, in some cases, practised, when the prisoners are, actually, being conveyed to the field of blood. Thus, for example, on the ninth day of December A.D. 1866, three Tartar soldiers, while on their way to the execution ground, where, for crimes committed, they were to suffer the extreme penal-

ty of the law, were, by their respective relatives, being fed, at almost every step, with fat pork and wine. As the prisoners were unable, being pinioned, to feed themselves, the food had, as a matter of course, to be put into their mouths by their relatives. This task, through the instrumentality of the ever popular, and universal chop sticks, was, as our readers may imagine, very readily effected. But to return to the subject, which is, now, more immediately before us. The prisoners, the process of pinioning them having been accomplished, are now borne through the right, or eastern door, or arch of a triple gateway,—which stands in the centre of the court yard of the yamun,—into the presence of a judge, or magistrate, who, for the discharge of the duty, which now devolves upon him, sits on a judgement seat, which is placed, for the time being, not in the ordinary court of justice, but in the porch of the inner gateway of his yamun, or official residence. Each condemned prisoner, on being borne into the presence of this magistrate, is asked his name. The reply to this question having been given, a superscription, on which, with a vermilion pencil, the magistrate has made an official scroll, is attached to a thin strip of bamboo, and, then, bound to the prisoner's head. This superscription not only bears the name of the prisoner, but, at the same time, proclaims that he is a criminal, and by what means he is to be put to death. A very small wooden tally on which, the names of the

prisoner, and that of the prison in which he has been confined, are written, is, also, bound to the back of his head. The prisoner is, now, removed from the presence of the magistrate, and carried through the left, or western door, or arch of the triple gateway, to which we have already referred as standing in the centre of the court yard of the yamun, on his way to the execution ground. This singular ceremony of placing a superscription above the head of each prisoner, is observed, of course, for the purpose of informing the general public of the name and crime of the prisoner, who is being led forth to execution. It was usual, in many eastern countries, to observe a custom similar, in all respects, to the one of which, in the preceding sentence, we have written. Thus, St. John tells us, in the ninteenth verse of the nineteenth chapter of his gospel, that Pilate wrote a title, or superscription, and affixed it to the cross upon which our blessed Saviour suffered and died for the sins of men.

It may, perhaps, not be deemed out of place, if we, at this stage of our remarks, furnish our readers with a descriptive account of an execution, which, in the month of March, A.D. 1860, we witnessed on the public execution ground of the city of Canton. The criminals, who were, then, made to forfeit their lives to the insulted laws of their country, were only three in point of number. One of them was a military mandarin. He was named Pun-Fat-Uen, and held a colonel's commission in the imperial army of

China. He had been accused and convicted of cowardice, when serving as commandant of the forces, which, at that time, were in garrison at the prefectural city of Kwei-Chow. It appeared that the city in question had, a short time previously, been besieged and captured by rebels. As these insurgents were entering the captured city by the north gate, Pun-Fat-Uen, being desirous to save his life, was withdrawing therefrom, by the south gate. For this act, he was, of course, apprehended, and was, as the sequel will shew, put to death. The other two malefactors were pirates, and, from the emaciated appearance, which they presented, it was evident that they had suffered great deprivations within the walls of the prison from which they were, that day, led forth to execution. Each of the pirates was conveyed, as is customary at Canton, to the place of execution, in an open basket, whilst the colonel, having seated himself in a sedan-chair, the blinds of which were closely drawn, was borne to the same place, by four well dressed sedan-chair bearers. This indulgence, by which, of course, he escaped, when passing through the streets, on his way to the execution ground, the gaze of the "profane vulgar," was granted to him, we suppose, out of deference to his rank. On the mournful procession being formed, a company of spearmen took the first place. They were followed by the two pirates. Next in the procession, came the sedan-chair in which was seated the condemned colonel. Immediately behind the three malefactors,

followed a company of soldiers. Of these sons of Mars, some were armed with spears; others, with swords; and others, with matchlocks. Three equerries held the next place in the solemn train. Behind these horsemen, was borne a large sedan-chair of state, in which was seated the ruler of the Namhoi district, or county. In the presence of this official, as sheriff, the execution was to take place. This sedan-chair of state was followed by as many equerries as preceded it. The next object, which, in the procession, met the eye, was another sedan-chair of state, and in which sat an official upon whom devolved the duty of paying, at the close of the execution, worship to Kwantai, the god of war, and to the Five Genii, in honour of which heathen deities, there stands, in close proximity to the execution ground, a small temple. Kwantai and the Five Genii are regarded as having power to restrain all feelings of anger and violence, which the spirits of decapitated criminals may wish to manifest against the judges, magistrates, and others, who, in their respective cases, have been called upon to administer the law. In the rear of these state sedan-chairs, there came a herald. He rode on horseback, and carried in his right hand, a small yellow banner on which, two Chinese characters implying, "By Imperial Decree," were inscribed. The presence of this banner, on such melancholy occasions, is indispensable, as, without it, the county ruler dare not, on any account, give the commands, which are necessary to authorize the executioner to strike the fatal blow.

When this mournful train had arrived at the place, which was to witness the expiring agonies of these three victims of crime, the soldiers filed off, and arranged themselves on each side of a table over which was spread a red table cloth. On a chair, which stood near to this table, and which was, also, adorned with a red cover, the magistrate, on alighting from his state sedan-chair, seated himself. At no great distance from this table, stood the executioner with his glittering blade. As rain had fallen, in very heavy showers, during the preceding night, the execution ground was literally covered with soft mud. Into this puddle, the two condemned pirates were, by their respective bearers, ejected, in a most unceremonious manner, from the baskets in which they had been carried to the fatal spot. To such rough, and unnecessary treatment, one of these unfortunate men retorted by a most withering scowl. For the more delicate knees of the colonel, however, a large mat had, by some considerate friends, been previously spread over the mud covered earth. Towards this mat, he slowly advanced, being supported by two servants, who, on the occasion, were attired in Chinese livery. This last act of attention, on the part of these servants towards their unhappy master, was rendered necessary as he was slightly inebriated, a large basin of an intoxicating wine, called Saam-soo, together with a basin of fat pork, having been administered to him, ere he quitted the precincts of the yamun. The wine was given to him, not simply as an auspicious draught, but

with the view, we suppose, of making him callous and indifferent to the sword, which, with one blow, was so soon to number him with the dead. When the prisoners, each of whom evinced the greatest fortitude, had, by an assistant executioner, been placed in kneeling positions, with their heads bending in a forward direction—Chinese executioners not requiring a block—the magistrate, who was still sitting at the table, to which we have already referred, gave, through a herald, to the executioner, the necessary command to strike the fatal blow. In less than twelve seconds after this command had been given, the malefactors were standing in the presence of that great God of whose might and majesty, holiness and justice, truth and mercy, they had, in ignorance, lived and died. No sooner had the execution been brought to a close, than the servants, who had attended on the colonel, in the last moments of his earthly existence, placed, as an act of worship, lighted tapers near to the feet of his headless body. They, also, burned gold and silver paper—supposed to represent ingots—not only for the purpose of providing his soul, with funds in the spirit world, but with the view, also, of appeasing all hungry ghosts, who, for the supply of their wants, might be disposed to prey on his departed spirit. These religious ceremonies having been brought to a close, the servants proceeded to wrap the remains of their master in the large mat upon which, but a few minutes before, he had knelt to receive the fatal blow.

A coffin was, at length, brought, and the remains of the unfortunate colonel, on being placed therein, were conveyed, with becoming respect, to a depository for the dead, which is situated beyond the east walls of the city. The mutilated remains of the pirates were not so honoured. To appease their manes by religious ceremonies, no sorrowing relatives, or friends were at hand. Nor for the decent interment of their remains were coffins provided. The contrary was, indeed, the case. For the headless bodies of these men, after remaining, for a short time, on the place where they had so ignominiously fallen, were, without ceremony, pressed into one and the same shell, and, by the N'g-tsok—members of a pariah class—conveyed to a cemetery in which the remains of malefactors are interred, and which, by the Chinese, is called "the trench for the bones of ten thousand men." The weapon, which the executioner used on the occasion to which we have just referred, was, in shape, not dissimilar to a scimitar. It possessed, in truth, a sharp edge, as the criminals fell before it as do blades of grass before the scythe of the mower.

We have already observed that the three criminals, whose execution, we have just described, met death with the greatest fortitude. This remark, on our part, applies, with equal force, to almost all malefactors, who, here, are put to death. In some instances, though very rarely, they are disposed to be insolent. Thus, for example, on the twenty-third day of January

A.D. 1865, fifteen men were executed, one of whom was very pert. To the executioner, he addressed himself in the following singular terms:—"A man, who is beheaded, must, on his return to this world,* fill the lowest, and vilest of all offices, namely that of an executioner. It is probable, therefore, that at the end of eighteen years, I may be permitted to return to this world not only to fill your vile office, but to decapitate you." Again, on the eighth day of June, A D. 1866, sixteen men were executed. Between one of these men, and the assistant executioner, a very fierce altercation ensued, and in the course of which several strong Chinese expletives were freely exchanged. The cause of the quarrel was, it appeared, a determination on the part of the malefactor, not to bend forward his head, in order to receive the blow, which was to terminate his mortal life. He observed that his neck was long and thin, and that it presented, in consequence, a target, which no skilful marksman could, by any possibility, miss, and that he, therefore, would not bend forward his head. The chief executioner endeavoured to pour oil upon the troubled waters by observing that he was not an enemy but a friend, and that it was not by his wish, but by imperial decree, that he—the prisoner—was placed in his present painful position. He, further, observed that, in the discharge of his duty, he was desirous to inflict as little pain as possible, and that if the

* An allusion to the doctrine of metempsychosis.

criminal would only consent to bend forward his head, decapitation would be effected by one, rather than by two, or more blows. This clear, and concise reasoning, on the part of the chief executioner, prevailed. The malefactor stretched forth his neck, and, immediately, received the fatal blow.

The patience, resignation, and fortitude, and even the perfect indifference, with which Chinese malefactors meet an ignominious death, are, nevertheless, not the characteristics of all, who, on the common execution ground of the city of Canton, are made to expiate their crimes. This will appear by a perusal of the following paragraph, which was contributed, by the late M. A. Correa, Esq., of Canton, to the *China Mail* of July ninth A.D. 1869. "During the past few weeks," says the writer in question, "executions of malefactors have not been unfrequent at this place, from which I argue that crime is on the increase * * * * Of the many executions to which reference has been made, I was present at one. The day was beautifully fine, and, as such, was, of course, quite unsuitable for the melancholy spectacle, which I am about to record. At half-past one o'clock in the afternoon, as I and my friends were standing on the execution ground, awaiting the arrival of the criminals, the cry, 'they are coming,' suddenly aroused us from our contemplations, and upon looking towards the entrance of the Aceldema, or field of blood, we observed twenty-eight criminals being carried in baskets to the spot,

which was to witness the expiation of their crimes. To the head of each malefactor, a strip of paper was attached, and upon which, his name, the nature of his crime, and sentence were recorded. These miserable wretches—for they presented a doleful, and attenuated appearance —were tumbled out of the baskets as if they were mere dirt. Having been placed in lines of four, or five each, the presiding magistrate commanded the executioners to strike the blow, a command this which was no sooner given than it was implicitly obeyed, for in an incredibly short space of time, nothing was left of these unfortunate men, but their headless bodies. The most melancholy part of my story has yet to be told. According to all previous accounts of executions at Canton, which I have read, it would appear that the condemned men meet their fate with extraordinary resignation and fortitude. Not so, however, on this occasion, inasmuch as a spirit of fear overwhelmed, with a few exceptions, the whole gang. Of this, they gave undoubted testimony, howling and shouting, as they did, at the very top of their voices, save life!—save life!—save life! Two of them, who, in the last line, were already kneeling to receive their fate, suddenly sprang to their feet, and though they were manacled, the strength of four, or five soldiers—in attendance, with others, upon the presiding magistrate—failed to place them in their former position. The executioner, becoming somewhat excited, and evidently thinking there was no time to lose, gave

them the *coup de grace*, whilst they were standing. No sooner had this deed of blood been brought to a close, than the presiding magistrate, with his spearmen, and swordsmen, and a lot of ragged attendants, left the scene. At this moment, a number of the populace came upon the ground, and gazed on the headless bodies of their countrymen, with the most perfect apathy and indifference. Eight, or ten coolies of a pariah class, now pushed through the crowd, and commenced to place the bodies in shells with a view to their being removed to a cemetery, which is situated beyond the east gate of the city, and which is styled 'the trench for the bones of ten thousand men.' "

On quitting this field of blood, we passed through the street called 永清街 Wing-Ts'ing-Kai. And, here, let us pause to observe that, on one occasion, during the occupation of the city by the allied armies of Great Britain and France, the French put to the sword, in this street, not less than ninety-six persons. This was done to avenge the murder of the cook of a French ship-of-war, which was named the "Catinat." The unfortunate man in question called, on the day of his untimely death, at a shop, which is situated in this street, to purchase fresh pork and vegetables for the use of the crew of the man-of-war, on board of which, as cook, he served. He was, in consequence of a well grounded fear of Chinese assassins, accompanied, on the occasion, by two ship-mates, each of whom was armed with a cutlass. They were, how-

ever, when in the provision dealer's shop, suddenly attacked by several assassins, who succeeded in overpowering them, and in decapitating the cook. The armed companions of this unfortunate man, escaped to their ship, which, at the time, was riding at anchor, at no great distance from the scene of the murder, and related, of course, to their officers, the particulars of the melancholy catastrophe, which had so recently occurred. The French commissioner, upon hearing of this sad circumstance, immediately gave orders that, by French troops, this street was to be entered at each end, and that all persons found therein—men, women, and children—were, by the troops in question, to be slain. This order, we need scarcely add, was most peremptorily obeyed. Chinese assassins were, during the occupation of the city by foreign troops, strongly induced to decapitate all foreigners with whom they met, in consequence of rewards, which, for foreign heads, were then freely offered by the Shan-k'um, or gentry of the city and province. In too many instances, these emissaries of blood were successful in their pursuit after unoffending foreigners. The allied commissioners, with the view of putting a stop to such inhuman practices, invariably destroyed, by fire, all the houses in the vicinity of which, on the part of these assassins, the decapitation of a foreigner occurred. This destruction, however, of household property, in obedience to the commands of the allied commissioners, did not at all influence the Chinese gentry. They, neverthe-

less, still continued to offer rewards for the assassination of foreigners, and, of course, failed not to have brought into their presence, at intervals, the luckless heads either of murdered Gauls, or of assassinated Britons. The gentry, however, upon hearing that, for one foreign head, ninety-six Chinese lives had been sacrificed, immediately informed the general public that, for the heads of foreigners, no rewards would, in future, be given.

We, now, entered the new city by a small gate, which is named 永清門 Wing-Ts'ing-Moon. It is through this gate that all condemned malefactors pass, when being led forth to execution. By foreigners, therefore, this portal is, not inaptly, styled the "Malefactor's Gate." Passing, in the next instance, through the 大南門 Tai-Naam-Moon, or "Great South Gate" of the old city, we directed our steps to the street called 育賢坊 Yuuk-In-Fong, and in which stands a large state temple in honour of 關帝廟 Kwan-Tai, the god of war—a heathen deity this of whom, on former pages* of this work, we have given a brief account. Of temples—our remark applies not to monasteries—this is, perhaps, one of the finest in the city of Canton. Its courts are spacious, and, with granite slabs, neatly paved. The green-tiled roofs, too, of its various shrines, are, by granite pillars, supported. Of these shrines, the first is, of course, in honour of Kwan-Tai. Above the altar, an idol of this deity sits in state. On the right

* Vide pages 179, 180, 181, 182, 183, 184

side of the altar, stand two colossal figures. Of these images, one is represented as bearing the seal of the god, and the other, as holding a large battle axe. On the left side of the altar, stand two similar figures. Of these last mentioned idols, one is exhibited as holding the commission of the god, and the other, as wielding a weapon of warfare. In the rear of the principal shrine, are erected altars in honour of the parents and grandparents of Kwan-Tai. For, as we have elsewhere stated, the Chinese never fail to honour the immediate ancestors—whether alive, or dead—of all their distinguished men. The object, which, of course, they have in view, by adopting this custom, is to encourage parents to bestow upon their sons that measure of care and attention, which is requisite to enable them to fill with credit to themselves positions of honour and trust. From the rafters of some of the shrines of this temple, votive tablets are suspended. Of these tablets, some have been placed in their present position, by successful candidates at the great triennial military examinations. In this fane —and closely adjoining the principal shrine— there stand a belfry and a drum tower. The bell, which, in this belfry, is contained, was cast at the Tsue-Shing bell foundry, Fatshan, and dedicated to the service of Kwan-Tai, by a mandarin—a district ruler—named Pang-Yan-Kit. This work of religious merit was performed by the official in question, in the fourth year, that is A.D. 1800, of the reign of Kiaking,

who, as we have elsewhere observed, began to reign A.D. 1796, and died after a reign of twenty-five years. This temple was erected at the suggestion of a governor of Kwang-tung, who was named Kut, in the reign of the emperor to whom, in the preceding sentence, we have, by name, referred. All the civil and military mandarins of the city observe state worship in its courts, at the celebration of the new year's festivities—on the day, which is regarded as the god's natal anniversary,—at the vernal equinox,—and, also, at the winter solstice. On the first, and, again, on the fifteenth day of each lunar month, state worship is, also, in this temple, observed by officers of an inferior rank. To the principal temples, which, in honour of Kwan-Tai, this city contains, we have, now, directed attention.* It only remains for us, therefore, to state that, at a distance of one English mile beyond the small north gate of the city, there are, also, two temples in honour of this bellipotent hero of ancient Chinese history. The temples to which we are, now, more particularly referring, were erected by the two kings, who, as leaders of the victorious armies of the emperor Sun-chi, took possession, as we have elsewhere narrated, of the city of Canton. One of these temples is erected on the site of the camp of Shaong-Ho-Hi, or Ping-Nam-Wong, and the other, on the site of the camp of Kang-Kai-Mou, or Tsing-Nam-Wong. To these temples, the two kings in

* Vide pages 232, 233, 234, 235.

question applied the name of Tak-Shing, or "Victory Obtaining Temples."

The 廣府學宮 Kwong-Foo-Hok-Kuung, or Prefectural Temple in honour of Confucius was the place, which we next visited. It is, also, situated in the street called 育賢坊 Yuuk-In-Fong. In point of architecture,* and, indeed, in almost all other respects, it resembles the Namhoi Temple in honour of Confucius, and of which, on a preceding page † of this work, we have given a description. It is in a very dirty and dilapidated state, and is, in consequence, to the authorities—more especially to the prefect—a very great disgrace. The grounds, which are in the rear of this temple, are rather extensive. In the centre of them, stands the famous *mons sacer*, or sacred mount, the removal of which, so say the Chinese, would effectually destroy the geomancy of the city, and give rise to disasters of various kinds. On one side of this mount, there is erected an arbour, and to which the name of Kau-Sze, or "Nine Duties," is applied. In this arbour, there is a marble slab, and upon which are engraved two portraits. Of these portraits, one is supposed to represent Confucius, and the other, Ngaan-Tsze. Of the many disciples of Confucius, Ngaan-Tsze was, if we mistake not, one of the most distinguished. This bower was erected by a person named Chow-Tsze-Kiang, in the first year, that is A.D. 1126, of the

* We may, here, state that, in every walled city, there is a temple in honour of Confucius, and that, in point of architecture, they are the same.

† Vide page 325.

reign of Kin-tsung, who was ninth and last sovereign of the royal house of Sung.

To the 文昌廟 Man-Chaong-Miu, or state temple in honour of Man-Chaong, a god of learning, we, now, hastened. It very closely adjoins the Prefectural Temple of Confucius, which we have just described. In consequence of its red walls and lofty green tiled roof, it is rendered very conspicuous. In the principal hall of this temple, there is placed not an idol of the deity, but a red tablet of wood, and on which, in gilded letters, the name of the divinity is recorded. As we have, in a preceding chapter,* given a brief historical sketch of Man-Chaong, there is, surely, no need for us to repeat it here. In the centre of a chamber, which is immediately above the hall of Man-Chaong, there are placed on a dais, five idols of 魁星 Fui-Sing, who, also, as a god of learning, holds an important place in the Chinese Pantheon. If these five idols be faithful representations of Fui-Sing, he must have possessed a most diabolical countenance. He is represented as standing on the back of a dolphin, which, with its living freight, is triumphantly breasting the billows of a stormy sea. In his right hand, Fui-Sing is represented as holding a pen, and in his left, a scroll, or book.

In this temple in honour of Man-Chaong, it is customary for all the civil and military mandarins of the city to assemble, for the purpose of paying state worship to the idol. The periods of the year at which they, for such purposes,

* Vide pages 179, 180, 181, 182, 183, 184.

more particularly meet here, are the vernal equinox and the winter solstice. The sacrifices, which, at such times, are offered, and the ceremonies, which are, then, observed, resemble, in almost all respects, those, which on preceding pages* of this work, we have described. The viceroy, however, in offering the sacrifices to the idol of Man-Chaong, does not approach the high altar more than seven times. There are in the court yard of this temple, three massive black marble slabs, each of which is encased in a thick frame of granite. They are placed under pavilions, the roofs of which are, by granite pillars, supported. We learn from the inscriptions, which, on these slabs of marble, are recorded, that the emperor Kien-lung deputed, in the forty-first year of his reign, that is A.D. 1777, an ambassador to pray here, on his behalf. Let us, now, proceed to observe that this temple was built in the twenty-third year, that is A.D. 1685, of the reign of Kang-hi, who, as eighth sovereign of the Great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-one years. The bell, with which it is furnished, was cast at the Maan-tak bell foundry, Fatshan, in the eighteenth year, that is A.D. 1814, of the reign of Kiaking, who, as eleventh sovereign of the Great Tsing dynasty, began to reign A.D. 1796, and died after a reign of twenty-five years. It was cast and dedicated to the service of Man-Chaong by two gentlemen, who were, respectively, named Chan-Ts'ue-Fong, and To-kit. We may state that,

* Vide pages 327, 328.

when the city of Canton was garrisoned by the allies, this temple and its adjacent buildings were occupied by two, or three companies of Her Majesty's Third Regiment of Foot. In conclusion, let us not forget to mention that one of the oldest temples in honour of Man-Chaong, which this city contains, is situated in the street called Kwei-Heung. It was erected in the reign of Tai-su, who, as first sovereign of the Ming dynasty, began to reign A.D. 1368, and died after a reign of thirty years.

On leaving the Man-Chaong-Miu, we passed through the gate of the old city, which is called 文明門 Mun-Ming-Moon, and then followed the course of the street, which is styled 青雲直街 Ts'ing-Wan-Chik-Kai, on our way to the 萬壽宮 Maan-Shau-Kuung, or "Ten Thousand Years Palace." This temple, which, by foreigners, is generally termed the emperor's temple, is enclosed by a red wall. In front of the principal entrance, there stands a massive monumental arch of granite. The gates of the grand entrance are surmounted by a lofty roof of yellow tiles. On passing this gate, we entered a small court yard. On the opposite side of this area, there is a gateway resembling, in all respects, that to which we have just referred. When we had passed through this second gateway, we found ourselves in the great quadrangle, or court yard of the temple. This quadrangle is enclosed on each side, by cloisters, the roofs of which are, by wooden pillars, supported. On the side of the quad-

rangle, which is immediately opposite to the entrance gates, stands the great shrine in which, the tablet, representing the emperor, is placed. In the centre of the paved pathway, which conducts through the quadrangle to this shrine, and on the steps, too, by which that fane is more immediately approached, there are sculptured in granite, two, or three figures of dragons and a representation of the sun. Upon these sacred emblems, no person, it is supposed, will be so sacrilegious as to tread. The consequence is that persons, when traversing the quadrangle, and ascending the steps by which this great shrine is approached, are obliged to make a detour. Thus, as it is intended, they walk not in a direct line towards the throne on which the tablet, representing majesty, stands. The shrine is enclosed by red stained walls, and is covered with a roof of yellow tiles. On its folding doors, are painted representations of the branches and fruit of pomegranate trees, and designs, too, of birds, while the lofty wooden pillars, which support its roof, are adorned by figures of imperial dragons. On entering this shrine, we saw, so far as shape and size are concerned, a *fac simile* of the dragon throne of China. The materials of which it is made, are, indeed, most elaborately carved and gilded. By nine steps it is approached, and upon it, the imperial tablet is placed. This tablet, which consists of wood, is of a red colour, and upon it, in letters of gold, there is an inscription of which the following is the pur-

port:—"May the emperor reign ten thousand years, ten thousand times ten thousand years." In front of this throne there is an altar, and on each side of which are arranged in order, the insignia, or standards of royalty. Of the many standards in question, one represents the sun, and another, the moon. There are, also, contained in this shrine, sixteen tablets of wood, and on each of which, a precept, or commandment is inscribed. Of these sixteen precepts,* we have, already, written at length, in our account of the temple, which, in the street called Ha-Kau-Poo, stands in honour of the inventor of letters and the inventor of the art of printing.

At the end of the second quadrangle of this temple, there is erected a shrine very similar to the one, which we have just described. In it, there is placed a tablet, bearing an inscription, which reads very much as follows:—"May the empress live one thousand years, one thousand times one thousand years." This temple was founded in the first month of the fifty-second year, that is A.D. 1714, of the reign of Kanghi, who, as eighth sovereign of the Great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-one years. All the civil and military mandarins of the city, resort to this temple for the purpose of worshipping the imperial tablets, which it contains, on the first day of each year; on the natal anniversary of the emperor; and, again, on that of the empress. It is to the court yard of this same temple, that, when

* Vide pages 189, 190, 191.

an emperor, or empress dies, the officials resort, in order to prostrate themselves before the imperial tablet, and, when in that position, to weep and lament. It is the duty of the Namhoi and Punyu magistrates to see that this temple is, on the various occasions to which we have referred, made ready. Of the prescribed ceremonies, however, which, at such times, it is necessary to observe, the Tautai is the supreme director, or, in his absence, the Prefect. It is, also, incumbent on the Tautai to forward to the Viceroy, a few days preceding the natal anniversary, which is to be celebrated, a list of the officers, civil and military, whose duty, on the occasion, it is to attend. Let us not fail to mention that all officials, who, at any time, have occasion to pass this temple, are required to alight from their horses, or sedan-chairs, and to walk past its gates, as a mark of reverence and respect to their imperial majesties.

Before concluding our remarks on this temple, let us observe that, in the left corner of the second quadrangle thereof, our attention was directed to what, at a first and careless glance, appeared to be a kitchen range. On drawing near, however, we found that it was a range of cast iron caldrons, in which a number of expert workmen were preparing cakes of white wax, which, in due time, were to be forwarded by the provincial judge, as a present, on the part of the wax merchants of this city, to the emperor. A gift of this nature is, annually, presented to his imperial majesty, by the wax

merchants, of Canton, and, on each occasion, it is prepared, or made ready in the second quadrangle of this temple. In former years, this gift was, if we mistake not, prepared and presented to the emperor by the wax merchants themselves. Now, however, it is made ready, and forwarded to Pekin by the provincial judge, who, from the wax merchants, receives, in the first instance, the amount, which, in purchasing and preparing the wax, it is necessary for him to expend. Of this wax, not less than one hundred and ten piculs are, from this city, sent, annually, to his imperial majesty. The price thereof was, in the year of our Lord 1873, eighty dollars per picul. It is, therefore, a gift of no ordinary costliness. This white wax, as it is termed, comes from the province of Szechuen. When it arrives at Canton, from the province in question, it is in the form of large cakes, and of a colour not quite white. It is necessary, therefore, that it should be again prepared, not only for the purpose of reducing the size of the cakes in which it has been previously made, but with the view, also, of imparting to it, a milk white appearance. In this temple, then, it is, once more, prepared by very clever workmen. This labour, these men accomplish by breaking the cakes of wax, which have come from Szechuen, into small pieces. They then place several of these pieces of wax, on sieves, which form coverings, or lids, as it were, to certain cylindrical white metal vessels. These latter vessels are made to stand in caldrons

of boiling water, and into which vessels, the pieces of wax, when in a melting state, fall through the sieves. When the wax becomes congealed, it is removed, in the form of cakes, from the cylindrical vessels of white metal, and, then, on shelves of lattice work, exposed to the sun. At frequent intervals, also, during the exposure of these cakes of wax, to the sun, they are carefully besprinkled with spring water. Should gentle showers, however, at the time, be falling, this latter labour, on the part of the workmen, is, of course, deemed unnecessary. The commodity on which we are, now, treating, is insect wax. It is well described in the following interesting article, by Dr. McGowan of Shanghai. The learned doctor observes that "this, like many other interesting questions in the natural history of this portion of the globe, must remain unsolved until restrictions on foreign intercourse are relaxed, or wholly removed. In the mean time, native writers may be consulted with advantage. It is from the chief of these, the Puntsau and the Kiang-fang-pu, two herbals of high authority, the subjoined account has been principally derived."

"The animal feeds on an evergreen shrub, or tree, *Ligustrum lucidum*, which is found throughout Central China, from the Pacific to Thibet; but the insect chiefly abounds in the province of Szechuen. It is met with, also, in Yunan, Hunan and Hupeh. A small quantity is produced in Kinwha, Chehkiang province, of a superior description. Much attention is paid

to the cultivation of this tree: extensive districts of country are covered with it, and it forms an important branch of agricultural industry. In planting they are arranged, like the mulberry, in rows about twelve feet apart: both seeds and cuttings are employed. If the former, they are soaked in water in which unhusked rice has been washed, and their shells pounded off. When propagated by cuttings, branches an inch in diameter are recommended as the most suitable size. The ground is ploughed semi-annually, and kept perfectly free from weeds. In the third, or fourth year they are stocked with the insect. After the wax, or insect has been gathered from the young trees, they are cut down, just below the lower branches, about four feet from the ground, and well manured. The branches, which sprout the following season are thinned, and made to grow in nearly a perpendicular direction. The process of cutting the trunk within a short distance of the ground is repeated every four or five years; and, as a general rule, they are not stocked until the second year after this operation. Sometimes the husbandman finds a tree, which the insects themselves have attained; but the usual practice is to stock them, which is effected in spring with the nests of the insects. These are about the size of a 'fowls' head,' and are removed by cutting off a portion of the branch to which they are attached, leaving an inch each side of the nest. The sticks with the adhering nests, are soaked in unhusked-rice water for a quarter of

an hour, when they may be separated. When the weather is damp or cool they may be preserved in jars for a week; but, if warm, they are to be tied to the branches of the trees, to be stocked without delay, being first folded between leaves. By some the nests are probed out of their seat in the bark of the tree, without removing the branches. At this period they are particularly exposed to the attacks of birds and require watching."

"In a few days after being tied to the tree, the nests swell, and innumerable white insects, the size of 'nits,' emerge, and spread themselves on the branches of the tree, but soon, with one accord, descend towards the ground, where, if they find any grass, they take up their quarters. To prevent this, the ground beneath is kept quite bare; care being taken, also, that their implacable enemies, the ants, have no access to the tree. Finding no congenial resting place below, they re-ascend, and fix themselves to the lower surface of the leaves, where they remain several days, when they repair to the branches, perforating the bark to feed on the fluid within."

"From 'nits' they attain the size of *Pediculus homi*. Having compared it to this the most familiar to them of all insects, our authors deem further description superfluous. Early in June, the insects give to the trees, the appearance of being covered with hoar frost, being 'changed into wax:' soon after this they are scraped off, being previously sprinkled with water. If the gathering be deferred till August

they adhere too firmly to be easily removed. Those which are suffered to remain to stock the trees the ensuing season, secrete a purplish envelope about the end of August, which, at first, is no larger than a grain of rice; but, as incubation proceeds, it expands and becomes as large as a fowl's head, which is in spring, when the nests are transferred to other trees, one or more to each, according to their size and vigour, in the manner already described."

"On being scraped from the trees the crude material is freed from its impurities, probably the skeleton of the insect, by spreading it on a strainer covering a cylindrical vessel, which is placed in a caldron of boiling water: the wax is received into the former vessel, and on congealing, is ready for market."

"The 'pe-la,' or white wax, in its chemical properties, is analogous to purified bee's-wax, and, also, spermaceti, but differing from both; being, in my opinion, an article perfectly *sui generis*. It is perfectly white, translucent, shining, not unctuous to the touch, inodorous, insipid, crumbles into a dry inadhesive powder between the teeth, with a fibrous texture, resembling fibrous felspar: melts at 100° Fah: insoluble in water, dissolves in essential oil, and is scarcely affected by boiling alcohol, the acids, or alkalies. The aid of an analytical chemistry is needed for the proper elucidation of this most beautiful material. There can be no doubt it would prove altogether superior in the arts to purified bee's-wax. On extraor-

dinary occasions, the Chinese employ it for candles and tapers. It has been supposed to be identical with the white wax of Madras; but, as the Indian article has been found useless in the manufacture of candles—Dr. Pearson, Philosophical Transactions, Vol. 21—it cannot be the same. It far excels, also, the vegetable-wax of the United States (Myrica Cerifera.")

"Is this substance a secretion? There are Chinese who regard it as such: some representing it to be the saliva and others the excrement of the insect. European writers take nearly the same view; but the best authorities expressly say that this opinion is incorrect, and that the animal is changed into wax. I am inclined to believe the insect undergoes what may be styled aceraceous degeneration, its whole body being permeated by the peculiar product in the same manner as the *Coccus cacti* is by carmine."

"It costs at Ningpo from 32 to 35 cents per pound. The annual product of this humble creature in China cannot be far from 400,000 pounds, worth more than 100,000 Spanish dollars."

Having inspected the emperor's temple, we passed through the street called 聚賢坊 Tsue-In-Fong, on our way to the 軍裝局 Kwan-Chong-Kuuk, or "Chinese Gun Factory." This establishment is built upon European principles, and within its walls, by expert native workmen, breech loading gingalls are made. To this

institution, an official residence or yamun, is attached, and in which, of course, the director of the arsenal resides.

In the same street in which this gun factory stands, there are several large hongs called 造西毡 Tso-Sai-Chin. In these establishments, sheets of woollen felt, as a material of which to make the soles of Chinese shoes, are manufactured. The wool* is, in the first instance, with a view to its being well washed, put into baskets of wicker work. These baskets, with their contents, are, then, placed in the shallow waters of an adjoining creek. The washing of the wool is now effected by men, who, whilst the baskets containing the wool, are in the water, stand in them, and trample the material in question, under their naked feet. The wool, having, in this manner, been well washed, is removed from the baskets, and, for the purpose of drying, exposed to the rays of the sun. So soon as it is dry, portions of it are scattered upon a low wooden table, over which a flexible cover, consisting of thin strips of bamboo, closely bound together by cords, has been previously spread. On this table, these portions of wool are, by the use of a carding machine, which is of a very primitive nature, carefully torn asunder. The flexible bamboo table cover, with its contents of wool, is, then, rolled up, and, by means of thin cords, tightly bound at each end, and in the centre. It is, now, placed on the ground, in order that it may be rolled backwards and forwards, for a few minutes, by the

* Hemp, for similar purposes, is occasionally used.

feet of the workman. The operative, while engaged in the discharge of this duty, is obliged to steady himself, either by placing his hands against the wall, or by taking hold of bars, which, for this purpose, are fixed in the wall. The flexible bamboo cover, when unfolded, presents to the workman, a sheet of woollen felt. With the view of imparting a stiffness to this newly formed fabric, it is now besprinkled with rice starch. For the purpose of drying, it is, in the next instance, exposed to the rays of the sun. These various processes having been accomplished, the sheet of felt is regarded as being ready for sale. It is, surely, needless for us to observe that, by shoemakers, such fabrics are bought.

To the temple called 三大宗祠 Saam-Tai-Chuung-Tchu, we next repaired. This edifice, which is very small, and not, by any means, imposing, is, also, situated in the street called Tsue-In-Fong. It was erected in honour of three officials, who were, respectively, named Mun-Tin-Tseung; Luuk-Sau-Foo; and Cheung-Shai-Kit. These three persons are distinguished in Chinese history, for their faithful and devoted adherence to the cause of the royal house of Nan-Sung-ti, or the Southern Sung dynasty—a dynasty this, which ruled over China from A.D. 1127 to A.D. 1280. It would appear, when Shi-Tsu, who afterwards founded the Yuen dynasty, raised the standard of revolt, and sought to set aside the Southern Sung dynasty, that the three officials, to whom, by name, we have just referred, nobly endeavoured to upset his rebellious plans,

and to frustrate, if possible, his wicked machinations. Finding, however, that the cause of their royal master, the emperor Ti-Ping, who, at that time, A.D. 1278, was not more than nine years of age, was almost irretrieveably lost, they precipitately fled with him, and his mother, and other members of the royal family, for safety, from the imperial capital to the southern province of Kwang-tung. Thither, however, they were closely pursued by the rebel chieftain, Shi-Tsu, and his large band of adherents. The soldiers of the royal fugitive, who, with their unhappy sovereign, had encamped at a place called Ngai-Shaan, which is on the banks of the western branch of the Canton river, and at no great distance from Macao, deemed it necessary to wage with the enemy, another battle. In the contest, which ensued, the royal forces were, again, most signally defeated. Luuk-Sau-Foo, who now feared that his youthful sovereign would fall into the hands of the rebels, and be put to an ignominious death, resolved to plunge with him into the Canton river, and, therein, to perish with him, by drowning. He, however, gave most peremptory orders that his wife and children, who had, also, accompanied the royal fugitives, were to seek, in the first instance, a refuge from the fury of the conqueror, by drowning themselves in the river in question. These orders were no sooner given than they were immediately obeyed. Luuk-Sau-Foo having thus witnessed the death, by drowning, of the various members of his family, plunged, with the boy

emperor on his back, into the same stream, and, with their remains, mingled not only those of himself, but those, also, of his royal master. These examples of suicide, which, by the Chinese, are deemed honourable, * were immediately followed by six high officers of state, who, like Luuk-Sau-Foo, were, also, deeply attached to the royal cause. The empress mother, who, as we have intimated on the preceding page, had accompanied the fugitives to Ngai-Shaan, resolved, upon hearing of the defeat and death of her son, to terminate an existence, which was, now, a burden too heavy for her to bear. She, therefore, effected her destruction, by casting herself into the very same stream, which, but a short time before, had received the body of her only son. The corpse of the empress mother was, subsequently, recovered from the waters, and, by Cheung-Shai-Kit, buried on the banks of the river. The tomb, in which rest the remains of this royal lady, is, if we mistake not, in existence at this very day. But let us, now, refer, very briefly, to the closing scene of Cheung-Shai-Kit, and to that, also, of Mun-Tin-Tseung. Cheung-Shai-Kit, then, having escaped, with a few faithful followers, from the battle field, which had brought defeat and death to his royal master, resolved to give battle, once more, to the insurgent forces. He prayed, however, to heaven that, were disgrace and defeat likely to be the result of the contest upon which it was his intention to enter, death might interpose, and remove him

* Vide page 418.

for ever from this earthly scene. This prayer, it is said, was no sooner addressed to heaven, than a most violent storm arose, which, in its fury, dashed to pieces a ship in which,—after the final defeat of the emperor — as a place of safety from the victorious enemy, he and his companions had embarked, and caused them to meet with a watery grave. Mun-Tin-Tseung, who, with several followers, had, also, survived the defeat, which, to the boy emperor, Ti-Ping, had proved so fatal, did, eventually, give battle to the rebels. He, however, having, unfortunately, fallen into an ambuscade, was, by his enemies, made a prisoner of war. Shi-Tsu, the rebel cheftain, being very much struck with the noble bearing of his prisoner, resolved to enlist him, if possible, under his victorious banners. He, therefore, unhesitatingly offered him high rank and great rewards, if he would consent to join that standard of revolt against which he had, hitherto, so bravely fought. From these offers, on the part of Shi-Tsu, Mun-Tin-Tseung not only turned with disdain, but, proceeded, at the same time, to speak most feelingly of his unchangeable attachment and ardent devotion to the royal line of the Southern Sung. Shi-Tsu, who was moved to anger by these remarks, gave orders for the immediate decapitation of his noble prisoner. Mun-Tin-Tseung, on being led forth to execution, knelt down, and prayed towards the south, and, then, cheerfully expressed his willingness and readiness to die. He was put to death in the forty-seventh year of his age, and his body, so it

is said, was afterwards buried near to the place where it had fallen, by his widow and children.

The temple in honour of these three faithful and zealous partisans of an unfortunate emperor, and in which, tablets bearing their names are placed, was erected under the supervision of a high officer of state named 'Ng'-Luun, sometime during the reign of Shi-tsung, who, as eleventh sovereign of the Ming dynasty, began to reign A.D. 1522, and died after a reign of forty-five years. Commands were, at the same time, given by Shi-tsung that, twice annually, to the manes of these loyal personages of a past age, state worship should be paid. In the tenth year, that is A.D. 1672, of the reign of the emperor Kanghi, who, as eighth sovereign of the great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-one years, this temple was repaired by an official named P'aang-Seung, and who, at the time in question, was the Pun-yu magistrate. This mandarin placed in the shrine, a stanza of poetry, which, in praise of these distinguished royalists, he himself had composed. Again, in the twenty-third year, that is A.D. 1759, of the reign of Kien-lung, a mandarin named P'aang-Foh, placed in this temple six tablets bearing the names of the six high officers of state, who, rather than survive the defeat and death of their sovereign, Ti-Ping, committed, as we have already stated, suicide by drowning. The officers in question were, respectively, named Ko-Kwai; Ts'ui-Tsuung-Yan; Chiu-Chiu; Maau-Seung; Ma-Naam-Po; and Lau-Ting-Suen.

We now passed through the street called 定海中約 Ting-Hoi-Chuung-Yeuk, and again entered the old city by the gate, which is styled 小南門 Siu'-Naam-Moon, or "Small South Gate," and, thence, proceeded to the 貢院 Kuung-Uen, or "Examination Hall," by the streets, which are, respectively, named 東勝里 Tuung-Shing-Li, and 番禺直街 Pun-Yu-Chik-Kai. But, however, before we proceed to make any remarks, respecting the examination hall, let us observe that in the side walls of the porch of the Siu-Naam-Moon, or Small South Gate, there are three, or four brick shelves, or cupboards. Upon these shelves, or in these cupboards, it was, at one time, customary, so say the Cantonese, to place all missing articles, which, either by policemen, or citizens, were found in the streets of the city. Here, these articles were suffered to remain, until identified and claimed by their respective owners. This singular custom no longer prevails. Its desuetude is owing, so say the people, to the great want of honesty on the part of policemen and citizens in general, each person, now-a-days, appropriating to his own use, whatsoever article, or articles he may chance to find.

On our arrival at the gates of the 貢院 Kuung-Uuen, or Examination Hall, we were, by an aged porter, readily admitted. The hall in question consists of a large quadrangle, which, in form, resembles a parallelogram. Branching, horizontally, from each of two of its sides, are several long rows, or streets of cells. The cells

in question, are, in point of number, not less than eleven thousand six hundred and seventy-three.* Each, in point of length, is five feet six inches, while, in regard to width, it is not more than three feet eight inches. In front, they are all open. Each cell is, at the time of the examination, furnished with a bed, which consists, simply, of seven, or eight narrow deal boards. The ends of these boards are supported by grooves, which are formed in the side walls of the cell. In the morning of each day of the examination, the candidate, occupying the cell, removes from the grooves, to which we have just referred, two, or three of the boards, which, during the preceding night, formed a part of his bed, and slides them into upper grooves, which are, also, made in the side walls of his cell, in order that they may form, for him, a table on which, by day, to write essays and poems. The boards, which still remain in the lower grooves, serve, of course, as a bench, for him, on which to sit. At the extreme end of each street of cells, there is, for the convenience of the candidates, a large latrine. These streets of cells are, respectively, named by characters, which are taken from the one thousand character classic. Each cell is, also, numbered. Thus, no difficulty, whatever, is experienced in summoning any particular candidate, if required, into the immediate presence of the examiners. Before the entrance of each street of cells, a wooden portcullis is, at the time of the examination, placed. Moreover, the granite path-

* For the accommodation of all candidates above this number, mat sheds are erected.

way, by which each side of the quadrangle is traversed, and from which, access to the streets of cells is obtained, is, at the same time, most carefully enclosed by high palisades of wood. In the centre of the quadrangle, there stands a pavilion, which is in the form of a triple gateway, and to which the name of 明遠樓 Ming-Uen-Lau, or "Watch Tower," is applied. At the extreme end of the hall, are apartments in which, throughout the examination, the two examiners-in-chief are lodged. In close proximity to these chambers, are ten similar rooms, which, for the accommodation of the ten junior examiners, are especially set apart. There is, also, in this same quarter of the hall, a room in which, during the examination, the viceroy of the two southern Kwangs, or the governor of the province of Kwang-tung, takes up his abode. Again, there are many other apartments to which, in subsequent sentences, we shall, more particularly, have occasion to advert. The candidates, who attend the triennial examinations, which, in this hall, are held, are the Saù-Ts'ai, or bachelors of arts, who are desirous to proceed to the still higher degree of Kué-Yan, or master of arts, which literary distinction is, indeed, the highest that can be obtained, or conferred in a provincial capital. All bachelors of arts, therefore, who reside in the province of Kwangtung, and who wish to proceed to the degree of master of arts, are, for that purpose, obliged to assemble in this hall. Thus, candidates, who come here, to pass the examination for the degree in question,

are, as a rule, very numerous.* Indeed, in point of number, they not unfrequently exceed twelve or thirteen thousand souls. They are men in all ranks and conditions of life. In point of age, too, they very greatly vary. Thus, for example, some are between eighteen and twenty years of age; others, between twenty and thirty; others, between thirty and forty; others, between forty and fifty; others, between fifty and sixty; others, between sixty and seventy; and others, between seventy and eighty. The examiners-in-chief, who conduct this examination, are, as we have already intimated, two in number. They are, of course, men of great literary attainments. To a position so exalted, they are appointed by the emperor. Every third year, two such high officers are, on a mission so important, despatched from Pekin, to each of the eighteen provinces into which China Proper is divided. It is, however, with the two learned officials, who, on such occasions, are sent to Canton, that we now, more particularly, have to do. The two examiners, then, who are sent to the city of Canton, are, on their arrival at the provincial capital in question, received by all the officials thereof, at the place of debarkation, with every mark of honour and respect. On the fifth day of the eighth month of every third year—for the examination for the degree of master of arts, is, as we have already intimated, triennial—the two examiners-in-chief, having arrived, a few days previously, at

* At the examination which was held in this hall, in October A.D. 1873, thirteen thousand nine hundred and forty-six candidates were examined.

Canton, are escorted by all the officials of that city, and by several companies of soldiers, and by large numbers of bannermen and bandsmen to the examination hall. Each of the two great examiners rides, on such occasions, in an open sedan-chair of state, the seat of which is covered with a tiger's skin. Each of these sedan-chairs of state is borne by eight men, and before each chair are carried, under a richly carved pavilion of wood, the commission and seal of office with which each of these two learned officials, previous to his departure from Pekin, was, by his royal master, invested. On the eighth day of the same month—that is the eighth month—the candidates for the degree of master of arts are admitted into the examination hall. That is, all those, who have succeeded in passing a previous examination held, during the preceding month, by the Literary Chancellor. They begin to enter the hall, at a very early hour—four o'clock A.M.—on the day in question, and it is not until a late hour in the evening of that day that those, who form the last company—so great is the concourse—obtain admittance. They are admitted according to the counties, or districts of which they, respectively, are natives. Thus, for example, all candidates, who are natives of the county of Nam-hoi, are, in companies, first admitted. These men are, in turn, followed by those, who are natives of the county of Pun-yu, and so on to the end. As they pass the second gate of the hall, they answer to their names, and on passing the third portal, which is

styled the dragon's gate, they, in the presence and hearing of the governor of the province, who, at the gate in question, sits in state, again answer to their names. Moreover, before crossing the threshold of this gate, they receive, at the hands of a government officer, sheets of paper on which to write their essays and poems. These sheets of paper have been previously paid for, by the candidates, at the temple, which, in honour of Kwan-tai, the god of war, stands in the Wai-oi street of the old city. At this gate, also, each candidate ought, according to rule, to undergo a search with the view of ascertaining whether or not, he has provided himself with a "crib," in the form of a small pocket edition of the classics. This search, however, is not, at all times, in consequence of the great delay, which it occasions, very strictly observed. The candidates, on passing this gate, are, by officers appointed for that purpose, escorted to the cells, which have especially been set apart for them. To each candidate, a cell is allotted. Before, however, they pass the barricades by which the entrances of the streets of cells are guarded, they ought, according to rule, to undergo, for the reasons already given, another search. This duty of searching each candidate, is, also, in some instances, very negligently performed. We ought, perhaps, to observe at this stage of our remarks, that, for the sustenance of the candidates, during their stay in the examination hall, the emperor provides each of them, with four taels of boiled pork, four taels of ham, six taels of salt fish, congee-water,

four moon cakes a quantity of rice, a preserved egg, and a modicum of pickled vegetables. In former years, it was customary, on the part of His Imperial Majesty, to allow each candidate, during his three days sojourn in the examination hall, one catty of pork, one catty of ham, one duck, a salted fish, four moon cakes, congee-water, and a quantity of rice. Times, it would appear, are, in this respect, very greatly changed. The food, for these literary aspirants, is prepared by government cooks. To each company of ten persons, one cook, who serves, also, as a waiter, is allotted. These servants are strictly pledged not, on any account, to hold, either directly, or indirectly, communications with the persons for whom they have, for the time being, been appointed to prepare food. All the necessary preliminaries having been carefully arranged, certain officials are deputed to furnish, at an early hour on the morning of the following day—the ninth day of the eighth month—each candidate with a paper of questions. The tests at this, the first trial, are three essays on quotations chosen from the four books, and a poem. Each essay must consist of not more than seven hundred characters and not less than three hundred and fifty. Each poem must consist of sixteen lines, and each line must measure five metrical feet. Each candidate, in the discharge of the literary labours thus imposed upon him, is fully occupied throughout the course of that day,—that is the ninth day of the eighth month —and a portion of the one, which immediate-

ly follows it. The essays and poems, having been brought to a close, are, by their respective authors—the candidates—deposited in a chamber to which is applied the high sounding name of the Hall of Perfect Honesty. The candidates, having discharged this duty, are, now, suffered to leave the examination hall in the narrow cells of which they have passed the two preceding days and nights. The arrival of the hour for their departure from the hall, is made known by the sound of a large drum. The essays and poems are, then, by duly appointed officials, conveyed to a room, which bears the name of the Hall of Restraint. It is in this chamber that the fly sheet of each essay—a sheet, which bears the name of the author of the essay—is properly sealed. The essays are, eventually, taken to another chamber, where, by official copyists,* they are re-written in red ink. Thence, they are taken to another room, where, by the ten assistant examiners, they are read, and, with the copies, compared. These assistant examiners, who are men of competent ability, not only decide whether, or not, the calligraphy and grammar of the essays are good, but, at the same time, ascertain whether, or not, the doctrines, which they contain are sound, and the course of reasoning right and logical. The essays, which command the approval of this literary council of ten, are then carried to the Hall of Auspicious Stars, and

* During the triennial examination, which was held in this hall, in the month of October, A.D. 1873, not less than 1,800 copyists were employed.

placed, for examination, in the hands of the two chief examiners. When this final scrutiny, on the part of these two principal examiners, has been brought to a close, the fly leaf of each essay is unsealed, in order that the examiners may ascertain the name and surname of each writer. The names of the successful candidates are, then, printed and made known to the public. All candidates, however, who have been successful on this, the first occasion, have not, as yet, earned the degree of master of arts. The contrary is, indeed, the case. For on the eleventh day of the eighth month, they are, with the view of passing a second examination, again called upon to enter the examination hall, and, there, to remain until the thirteenth day of the same month. The test, in this second examination, consists of five essays on themes selected from the five classics. Each essay, as in the former case, must consist of not more than seven hundred characters, and not less than three hundred and fifty. The forms and ceremonies, which we have already described, are, again, observed; and, in due time, the names of all the candidates, who, in this second literary examination, have been successful, are printed and made known. These aspirants for literary degrees have not yet, however, obtained the object of their most anxious desires. For, on the fourteenth day of the eighth month, they are, for the purpose of passing a third examination, again summoned to enter the examination hall. This examination, which, in point of duration, equals the first and second, con-

sists of five papers of questions on any subjects, which the two examiners-in-chief may feel disposed to propose. The questions, which compose the first paper, refer, generally, to the classics. That is, they are interrogatories on cases of textual criticism, or doubtful renderings. Those, which constitute the second paper, apply to the various histories of the empire. Those, which form the third paper, refer to the foundation, or establishment of military dependencies, or colonies. Those, on which the fourth paper treats, are devoted to a consideration of the system, or method by which, in former ages, men were chosen to fill government appointments. And those of which the fifth paper consists, partake chiefly of a geographical nature. The papers in question having been written, and examined, and the names of the successful candidates, who, as a rule, are not more than one hundred and twenty in point of number, having been arranged according to merit, lists of such names are, on an auspicious day, printed and circulated not only throughout the city of Canton, but throughout the length and breadth of the large province of which it is the capital. To the candidate, whose name appears at the head of the class list, the high sounding title of Kai-Yuen is applied. On a certain day, at the close of the examination, all the successful candidates, each wearing the dress of a master of arts, and each having on the apex of his hat, a gilded ornament, which, in form, resembles a flower, dine with the gov-

ernor of the province. The two examiners-in-chief, the viceroy, and all the leading officials of the city are present on the occasion. Before sitting down to dinner, the newly made masters of arts are formally presented to the two examiners-in-chief, and, in short, to all the distinguished officials, or guests, who are present. They are, in the next instance, called upon, as a proof of their loyalty, to perform an act of obeisance in the presence of the imperial tablet.* During the time of the banquet, and, of course, for the especial gratification of the guests assembled, several playactors are actively engaged in performing, on a dais, which, for the occasion, has been previously erected at the end of the dining hall, a popular Chinese play. Of the *dramatis personæ*, there is, apparently, not one so prominent, throughout the performance of this play, as Fui-sing†—a personage this, who, by the Chinese, is regarded as a god of learning. At the close of the banquet, the newly made masters of arts are escorted in procession, by their respective friends, through several of the principal streets of the city, but more particularly through that street, which bears the name of Chong-Uen-Fong. The examiners-in-chief, having, in due course of time, been entertained at dinner by each of the leading officials of the city, and having received at the hands of each of the newly made masters of arts, a pecuniary gift, are, on an auspicious day, escorted, with much

* Vide page 462. † Vide page 493.

external pomp and show, to the government wharf with a view to their embarkation for the imperial capital. In concluding our remarks upon the examination hall—and the nature of the examinations, which are held therein,—let us not forget to observe that the institution in question, at the time of the occupation of the city of Canton by the allies, was, in a measure, destroyed. This partial destruction of a building so useful, was, for strategical purposes and in obedience to the commands of General Sir Charles Von Straubenzee, carried into effect. It appears that while it remained intact, Chinese braves, or assassins were accustomed to conceal themselves within its walls, and upon seeing either British, or French, or Indian stragglers pass that way, to rush suddenly upon them, and, by decapitation, to put them to death. In that part of the hall, which was not destroyed, two, or three companies of Indian soldiers, with their officers, were, afterwards, lodged. It was here, too, that the Chinese coolies, who formed a large brigade, and who, as camp followers, rendered great service to the British army, had their quarters.

On leaving the examination hall, we passed through the street called 番禺直街 Pun-Yu-Chik-Kai, on our way to the prison of the 番禺衙門 Pun-Yu magistrate. As this prison is, in almost all respects, similar to the prison of the Nam-hoi magistrate, and of which we have,

elsewhere,* given a full account, we shall make no remarks respecting it, except, perhaps, to observe that one of the wards, which it contains, is larger than any similar divisions, or areas of which the Nam-hoi prison can boast.

We, now, passed through the 大東門 Tai-Tuung-Moon, or "Great East Gate," into the eastern suburb, for the purpose of visiting the various objects of interest, which it contains. The 瞽目院 Blind Asylum, which stands in the street called 北橫街 Pak-Waang-Kai, was the first place to which, in this quarter of the city, we directed our steps. This asylum is in a most dilapidated condition, and, to the local government, it is, in truth, a great disgrace. It consists of a quadrangle, which, in form, resembles a parallelogram, and from each side of which very narrow lanes of cottages branch in a horizontal direction. At the extreme end of the quadrangle, there is a small temple in which, if we mistake not, homage is paid to the tutelary god of the blind. In this shrine, a poor herbalist, or physician resides. It is, we believe, the duty of this person to give, gratuitously, medical advice to all blind persons, who reside within the precincts of this asylum. Not less than four hundred and forty-eight blind persons were, in the first instance, supported by this institution. To each of these blind pensioners, the sum of one kandareen per diem, was paid. In the course of time, however, the indoor and

* Vide pages 297, 298, 299, 300, 301, 302, 303.

outdoor pensioners, who received aid from this charity, were increased, in point of number, to eight hundred and eighty-four. This number was afterwards raised to one thousand, nine hundred and thirty-one, and, eventually, to two thousand one hundred and fifty. The blind persons, who now reside in this asylum, do not exceed, numerically speaking, three hundred souls. They are, by the authorities, very much neglected and forgotten. This circumstance is, in all probability, owing to the fact that the Chinese labour under an impression that all blind persons have, either in the present, or in a former state of existence, committed sins of a heinous nature, and for which, by the deprivation of their sight, they are now undergoing a well merited punishment.

Let us not forget to observe that, in addition to the one kandareen, or fifteen cash, which each blind person, belonging to this institution, receives daily, small sums of money are given to each of them, in the spring, summer, autumn, and winter of every year. That is, on the eleventh day of the fourth month; again, on the eleventh day of the seventh month; again, on the eleventh day of the tenth month; and again, on the eleventh day of the twelfth month of each succeeding year, small pecuniary grants are given to each of them. These additional distributions of alms to the blind, take place at the examination hall. In a register, which is kept by the government, the name of each blind person is recorded, and his personal ap-

pearance described. To his name, each, on the several occasions, to which we have referred, is made to answer. Should any one of them neglect to attend, his name would be, at once and for ever, erased from the list. At these quarterly distributions of alms to the blind, petty shop-keepers, to whom certain of them are indebted, invariably attend. So soon, therefore, as their blind debtors leave the hall, they seek to exact from them, in payment of their debts, first by persuasive words, but if unsuccessful, then by angry threats, the imperial benefactions, which they have just received. Again, so deeply rooted is the love of trade in the hearts of the Chinese as to induce other petty shop-keepers to hasten, at such times, to this place for the purpose of selling to the blind, for ready money, staves by which they may be enabled to direct their dark and uncertain course.

To the 老女人院 Lo-Nue'-Yan-Uen, or "Asylum for Aged Widows," we, in the next instance, proceeded. This is a very large institution, and appears to receive greater care and attention at the hands of those persons, who are appointed to watch over it, than do the other benevolent institutions of this city, at the hands of their respective superintendents. It consists of two hundred and forty cottages * in which three hundred and forty women are lodged. In one part of the building, there stands a temple in honour of Koon-Yam, the goddess of mercy, who is regarded, we suppose, as the tutelary deity of the aged inmates of this home.

* Three or four of these cottages are in a very dilapidated state.

The funds, which ought to be expended in the daily support of these aged widows, arise, in the form of interest, from a principal of forty-two thousand taels of silver. The institution is further endowed with houses and lands, which yield, if we mistake not, an income of two thousand four hundred taels of silver, per annum. Of the funds in question, however, these poor widows receive very small portions. From these funds, certain aged widows, who reside in the neighbouring villages, or hamlets, also receive, annually, four taels of silver, each.

Before leaving this benevolent institution, we passed through a small doorway, to the banks of a moat, which, here, flows under the east walls of the city. On the left side of this doorway, our attention was directed to two lofty cotton trees, which grow in close proximity to each other. It was between these trees that Captain Bate, the Hedley Vicars of Great Britain's Royal Navy, fell mortally wounded, when, with Admiral Sir Michael Seymour, he was, previous to the march of the allies against the city of Canton, reconnoitring the walls of that city. He received in his breast, from the opposite observatory tower, a gingall bullet, and died, an hour afterwards, within the walls of this asylum. His remains were conveyed, for interment, to the Happy Valley Cemetery at Hongkong.

By the street called 北橫街 Pak-Waang-Kai, we now retraced our steps to that which is called 東門外直街 Tuung-Moon-Ngoi-Chik-

Kai. In this last named street, we saw several men, who were busily engaged in making bows and arrows—implements of warfare these, which, on the part of Chinese archers, are in great demand. By following the course of this street, we arrived at the large eastern parade ground 東較場 or Tuung-Kaau'-Ch'eung, as it is called. On this plot of ground, Chinese troops are, annually, reviewed, and, occasionally, encamped. Here, too, the military examinations of mounted archers are regularly held.

It is to this parade ground, also, that, on the day, which immediately precedes the first day of spring, the Prefect, and the Nam-hoi and Pun-yu magistrates, and their respective deputies hasten to receive and welcome the god of spring. Each of the officials to whom we have just referred, having attired himself in his robes of office, takes his seat in an open sedan-chair of state, over the seat of which, is spread a tiger's skin. A procession being now formed, these officials are escorted through the streets of the city, not only by Chinese troops, but by companies of the most respectable citizens. This festive procession is considerably enlarged by the presence of many equerries, by several bands of music, by numbers of bannermen, and by bearers of insignia, or standards of various kinds. Young men, too, and boys, and young women and girls, who are attired in fancy costumes so as to represent heroes and heroines of past ages, tend greatly to lengthen this joyous train. Of these young men and boys, and young women and

girls, some ride on horseback, while others, seated under elaborately carved pavilions of wood, are borne on the shoulders of men. On the arrival of this vast procession at the parade ground, the officials alight from their open sedan-chairs of state, and enter a reception room, where they sit, each according to his rank, and, for a few minutes, enter into friendly conversation. The many minor officials, such as equerries and others, who attend on this occasion, repair to a mat shed, which has been previously erected for their reception, and in which they regale themselves with tea and cakes. To each of these minor officials, a bouquet of flowers is now presented. Each bouquet consists of three flowers namely, the mooi-kwai, or rose, the kwai-fa, or olea fragrans, and the to-kuen-fa. These bouquets, which are evidently much prized by the persons, who receive them, occupy a conspicuous position in the returning procession. The Prefect, and the Namhoi and Pun-yu magistrates and their respective deputies now proceed to welcome and worship the god of spring. The wooden idol, by which this god is represented, resembles a smiling youth of ten, or twelve years of age. It is placed under a temporary mat shed, which, for its reception, has, a day, or two previously, been erected. This idol, prior to receiving a welcome and homage at the hands of the officials, is visited by many persons, who madly rush into the mat shed in which it stands, and, with the palms of their hands, smite it on the face. This singular

custom arises from the fact that the Chinese labour under an inpression that, by acting in the manner, which we have just described, they will avert, during the ensuing twelvemonths, all calamities, which may be impending over them. This foolish notion is, of course, instilled into their minds by fortune tellers and others, who, in order to obtain a livelihood, are ever ready to pander to the superstitious feelings of the people. The mandarins, on approaching this idol, burn incense sticks, and present offerings, which consist of a boiled fowl, a piece of boiled pork, a fish, five kinds of rice, and cakes, or dumplings, which, in form, resemble peaches. Libations of wine are, also, poured out, and obeisance is performed. This religious ceremony having been brought to a close, the Prefect proceeds to plough a few short furrows of land. This last mentioned act is, however, more a matter of form than a reality. This will appear evident when we state that an ox having been yoked to a plough, the Prefect comes forward, and places his hands on the tail of the plough. A sturdy peasant, who holds the plough a few inches above the ground, now calls upon a fellow labourer to lead the ox a few yards forwards and backwards. This movement having been repeated nine times, the labours of the Prefect, as an agriculturist, are brought to a close. Let us not forget to mention that the other officials follow in the footsteps of the Prefect, and act as if they were sowing seed. The idol of the god of spring is now

placed on a small portable stage, or platform, and carried in triumph, by men, who form the vanguard of the returning procession, into the city. So soon, however, as the bearers of this idol of the god of spring, move forward, showers of stones are thrown at the idol in question. So hard, indeed, are the knocks, which, on the occasion, it receives that it is, in truth, a wonder it remains intact. Next to the idol of the god of spring, there is carried, in the returning procession, an image of a buffalo. It is as large as life, and of thin strips of bamboo, which are covered with paper, it consists. It is not exposed on the parade ground lest, we suppose, it should, by stoning, be broken to pieces. It is, therefore, during the performance of the religious ceremony, of which, in one of the foregoing sentences, we have given a brief description, deposited, for safety, in a neighbouring shop, which bears the name, or sign of Tuung-shang. So soon, however, as it is removed from this shop, in order that it may take its place in the returning procession, it is pursued by two, or three men, each of whom is armed with a bamboo sapling. With the saplings in question these men administer, at intervals, a few very gentle blows, to this frail representation of a water buffalo. The idol of the god of spring and the image of the water buffalo are now conveyed to the yamun, or official residence of the Prefect. On the following day, at the very commencement of spring, the Prefect, the Nam-hoi and Pun-yú magistrates, or their deputies, each of whom having armed

himself with a whip, which consists of a strip of bamboo, around which silk threads of two, or three different colours, are entwined, march three times, in solemn procession, around the image of the buffalo, and, at each step which they take, gently beat it. This, apparently, absurd ceremony having been brought to a close, and the idol of the god of spring having received further homage at their hands, orders are now given to destroy, by fire, the paper buffalo. These commands are, by a government servant, quickly obeyed. For he immediately sets on fire a quantity of straw, which, as bedding, has been previously placed under the feet of the inanimate figure of the buffalo. As many Chinese citizens labour under an impression that to possess portions of the bamboo and paper buffalo is, indeed, to be fortunate throughout the ensuing twelvemonths, a rush, on the part of the spectators towards the perishing mass, with the view of plucking, if possible, brands of bamboo from the burning, is, of course, made. The idol of the god of spring is, eventually, returned to the shrine, which, in its honour, is erected in one of the courts of the extensive temple of the Sheng-Wong, or City King.* Here, of course, it remains, until the near approach of the following spring, when it is re-painted, and carried beyond the east gate of the city, there to await the arrival of the mandarins to whom, in the preceding sentences, we have referred. The citizens, who attend to witness this annual wel-

* Vide page 435.

come, on the part of the officials, of the god of spring, form a vast concourse. The eastern parade ground, and the streets through which the procession wends its course, are literally crowded with human beings. At the celebration of this great festival in the twenty-ninth year of the reign of Taukwang, that is A.D. 1850, so great was the concourse that not less than eight persons were crushed to death in the streets. It was, then, resolved, on the part of the local authorities, to discontinue the custom of carrying in the procession, and with the view, of course, of rendering it less attractive, men and women, and boys and girls attired as heroes and heroines of ancient times. This resolution continued in force until the year of grace 1874, when it was, by general consent on the part of the officials, and to the great joy of the people, set aside.

At the head of the parade ground, there stands a state temple in honour of 風神廟 Fuung-Shan, or the god of the winds. By the name of Fuung-Paak, or uncle of the winds, this deity is sometimes distinguished. His name, when upon earth, was Fi-lim, and, as a minister of state, he was, so says his biographer, greatly renowned. He was born sometime during the reign of Chausin, who, as twenty-eighth and last sovereign of the Shang dynasty, began to reign B.C. 1154, and died after a reign of thirty-two years. Fuung-Shan, or Fi-lim was, it is said, so fleet of foot as to be able to outrun the swiftest horses. The emperor Wu'-wang, who

B.C. 1122, founded the Chau dynasty, was, out of sheer hatred to this personage, most desirous to put him to death. In consequence, however, of the object of his hatred being so swift of foot, and able, therefore, to outrun all those, who were sent in pursuit of him, this blood-thirsty desire, on the part of the emperor in question, remained, for a very long time, ungratified. It happened, however, on one occasion, when Fung-Shan, or Fi-lim was being hotly pursued by the emissaries of the sovereign already named, that he fell into a river, and, being unable to swim, became, of course, the captive of his pursuers. According to the Chinese mythology, which celebrates him, he was, in a former state of existence, a bird. The same mythology further states that, when he was last upon earth, the trunk of his body greatly resembled, in form, that of a deer, and that upon his head there were bumps, which were not at all dissimilar to incipient antlers. He is, now, regarded as the god of the winds, and to him, twice annually, state worship is, by the mandarins, paid. The state temple in his honour, which is very simple and unpretending, was built, by imperial decree, in the thirteenth year, that is, A.D. 1736, of the reign of Yung-ching, who, as ninth sovereign of the Great Tsing dynasty, began to reign A.D. 1723, and died after a reign of thirteen years.

The temple called 火神廟 Foh-Shan-Miu, or that which stands in honour of 華光 Wa-Kwong, the god of fire, and which very closely

adjoins that in which homage is paid to the god of the winds, was, by us, in the next instance, visited. Of the god of fire, let us furnish our readers with a brief account. In doing so, let us, as a preliminary step, observe that sometime during the Tang dynasty—a royal house this, which, from A.D. 620 to A.D. 907, ruled over China—five angelic messengers, who were brothers, are reported to have come in the likeness of men, from heaven, on a visit to this terrestrial scene. Of these five angelic beings, the first was called Kwong-Tsai-Puung; the second, Kwong-Yau-Wong; the third, Kwong-Wai-Wong; the fourth, Kwong-Chak-Wong; and the fifth, Kwong-Shing-Wong. Upon each of these heavenly visitants, the title of protecting duke was conferred, sometime during the reign of Teh-tsung, who, as ninth sovereign of the Tang dynasty, began to reign A.D. 780, and died after a reign of twenty-five years. Sometime during the reign of Li-tsung, who, as fifth emperor of the Southern Sung dynasty, began to reign A.D. 1225, and died after a reign of forty years, the title of Wong, or king was, upon each of these five worthies, conferred. It is said that, on the occasion of their visit to this sublunary scene, they, in the first instance, revealed themselves to mortals, in a large garden, which, then, occupied a part of the northern suburb of the capital city of the province of Chit-kong, and which garden was the property of a wealthy citizen named Wong-Ue. One night, when all nature was hushed to repose, the garden

in question is reported to have been suddenly illuminated by a bright light of a red colour, which, in consequence of its brilliancy, not only suddenly awoke, but greatly alarmed the people by whom the adjoining houses were occupied. On arising to ascertain the cause of this singular phenomenon, they saw seated on a large chair, which stood in the garden of Wong-Ue, five angels, who, in consequence of the halo by which they were surrounded, had all the appearance of having recently come from the immediate presence of the gods. By many ministering spirits, —each wearing a yellow robe and a black girdle, and each bearing either a large state umbrella, or a large state fan,—they were accompanied. Into the presence of these five angelic messengers, Wong-Ue is said to have approached, and, with them, to have freely conversed. In the course of the conversation, which ensued, these angels informed Wong-Ue that, in obedience to the commands of the gods, they had come down from heaven to this garden, for the gracious purpose of becoming the guardians and protectors of men. They further informed Wong-Ue that of him, they would take an especial care. Upon hearing these gracious words, Wong-Ue fell at the feet of his heavenly visitants, and did obeisance. This ceremony of obeisance on the part of Wong-Ue, having been duly performed, a bright cloud instantly overshadowed the garden, and in which cloud the five angels were seen to ascend to the heavens. On the following morning, many of the citizens

assembled in the garden, which, only a few hours before, had been so highly honoured by the presence of these five messengers of the gods, and there and then resolved to mark an event so singular by erecting, in honour of them, a large temple. It was, further, agreed that, for the temple, which it was their intention to erect, no better site could be selected than the garden in which the heavenly spirits had deigned to reveal themselves to men. Of this extraordinary affair, the mandarins eventually heard. They, of course, lost no time, in making their royal master, the emperor Teh-tsung, acquainted with all the particulars of an event so supernatural. This sovereign at once shewed, as we have observed in a preceding sentence, his just appreciation of what had been told him, by conferring on each of the five angels, the title of Kuung-Yu, or duke. Each of these angelic visitants, it is further stated, had a wife. And of these fair ones, the first was named Chiu-Choh-Foo-Yan; the second, Sin-Choh-Foo-Yan; the third, Tsing-Choh-Foo-Yan; the fourth, Hi-Choh-Foo-Yan; and the fifth, Tseng-Choh-Foo-Yan. Upon the grandparents, parents, sisters, and wives of these five genii, titles of honour were, also, by the emperor Teh-tsung conferred. To assist these five angelic beings in the discharge of their duties, as the guardians and protectors of men, two high ministers of state and fourteen subordinate officials were, by the gods, appointed. It is recorded that the first of these high ministers had three eyes, and by one of which, the third,—

which was in the centre of his forehead—he could not only see objects, which were near, but those, also, which were at a distance of one thousand li. Of the second of these exalted personages, it is said that he had ears, which were so quick of hearing, as to enable him to hear sounds from all the corners of the earth. In pursuing the history of these five genii still further, we learn that, on one occasion, that is, sometime during the reign of Hien-tsung, who, as eleventh sovereign of the Tang dynasty, began to reign A.D. 806, and died after a reign of fifteen years, a priest of the sect of Buddha, who was named Too-Yung, visited the temple, which was erected in their honour, and, having worshipped them, anxiously enquired where the clan, or family of which, when in the flesh, they were members, now resided. To this query, they replied that, behind a neighbouring mountain, their kinsfolk were accustomed to reside. On the following day, therefore, this inquisitive disciple of Buddha hastened to the spot, which, by the genii, had been indicated, and, on his arrival there, saw, to his great astonishment, the five genii coming forth from a wi thered and blighted cocoa nut tree, to receive him. The much terrified bonze enquired of the five angels if it were their custom to reside in this blighted cocoa nut tree. He, also, asked by what name they designated the tree in question. To the first of these interrogatories, they replied in the affirmative, and to the second, they observed that the tree was called the "soul-comforting tree." Near to the

place in question this Buddhist priest erected a temple in honour of these five angelic messengers, and which edifice stands, if we mistake not, to this very day. Of these five genii,—or kings, as they are occasionally designated by the Chinese,—the first is said to preside over water; the second, over fire; the third, over metal; the fourth, over wood; and the fifth, over earth. Of these five kings, Wa-Kwong is worshipped as the god of fire, and to him, twice annually, homage and sacrifices are offered by the officials.

From the temple in honour of Wa-kwong, the god of fire, we went to the 普濟院 P'o-Tsai-Uen, or "Asylum for Aged Men." This last named institution was founded in the second year, that is, A.D. 1724, of the reign of Yung-ching, who, as ninth sovereign of the Great Tsing dynasty, began to reign A.D. 1723, and died after a reign of thirteen years. We were told that it contained two hundred alms houses, or cottages. But, however, on counting the various dwellings of which it consists, we found that, for the service of the poor pensioners, there were not more than one hundred and seventy-eight. Of these houses, or cottages, several are so dilapidated as to be no longer habitable on the part of man. This charity provides for the wants and necessities of nine hundred and eighty-eight men, each of whom, when admitted, as a partaker of the bounty, must be upwards of sixty years of age, and without any other means of support. Of the aged

pensioners in question, however, not more than three hundred and ten reside within the walls of the asylum. Each pensioner is supposed to receive, monthly, thirty catties of white rice, and three hundred and thirty cash for the purpose of purchasing,—in small quantities, of course,—pork, fish, vegetables, salt, and fuel. Further, to each pensioner, triennially, a cotton coat is given, and when he dies, a coffin, costing nine mace and two kandareens, is provided for the decent interment of his remains. Within the entrance porch of this asylum, there sits a provision dealer. It is, we suppose, from this person that the aged pensioners receive their necessary supplies of food and fuel. Within this same porch, there is placed, on the right side, a large bell, and, on the left a drum. On the bell, there is an inscription, which states that it was cast in the first year, that is, A.D. 1723, of the reign of Yung-ching, at the Lung-shing bell foundry, Fat-shan. In the centre of the quadrangle of this same institution, there stands a temple in honour of Kwan-tai,* who is, evidently, regarded as the tutelary god of the aged inmates of this home. Upon a small bell, with which this shrine is provided, there is an inscription, which sets forth that, in the second year, that is, A.D. 1724, of the reign of Yung-ching, it was cast and placed in its present position. There is, also, another shrine in the quadrangle of this asylum. It stands in honour of the father of Kwan-tai. In one part of this last

* Vide pages 226, 227, 228, 229, 230, 231, 232.

mentioned fane, a physician resides. It is, if we mistake not, the duty of this disciple of Æsculapius to give, gratuitously, medical advice to the aged pensioners, who dwell around him. Let us now conclude our remarks by observing that, for the purpose of attending upon the aged pensioners, who reside within the walls of this benevolent institution, fifty men servants are, or ought to be, employed.

We, in the next place, visited the 永勝寺 Wing-Shing-Tsze, or "City of the Dead," as it is, by foreigners, not inappropriately, termed. This receptacle for the dead, and where, according to Chinese ideas,

"Ghost meets ghost, and spirit spirit greets,"

is laid out in the form of a small city. It consists of one hundred and ninety-four houses, or cottages, and in each of which coffins, containing corpses, are, for a time, at all events, deposited. In each house of this city of the dead, there is an altar, and upon which are placed not only tablets bearing the names of the departed ones, whose remains are within, but incense burners, and candlesticks, and cups containing tea. On each of these altars, vessels, which are hermetically sealed, and which contain rice, are, also, placed. The rice in question is regarded as food for the dead, and with each coffin, one vessel, containing such food, is deposited in the grave. Dead bodies are kept in this singular institution, until the geomancers have been able to find lucky sites for tombs in which to bury them. In this same city of the dead,

there are coffins, which contain the remains of persons, who, either as officials, or merchants, or travellers, have, in order to follow their respective vocations, or in the pursuit of pleasure, come to Canton, either from near, or distant parts of the empire, and have, during their sojourn in the city in question, died. The burial of the remains of such persons at Canton, would, of course, deprive their departed souls of the worship, which, it is supposed, they ought, at the hands of their respective descendants, to receive. The coffins, therefore, in which the corpses of such persons are enclosed, are lodged in this place, until the arrival of convenient seasons for their removal to the places, whence the departed ones, respectively, came. And, here, we may observe that this singular custom of worshipping the dead, on the part of the Chinese, arises from the fact that they suppose each person possesses three souls. They further believe that, in case of the dissolution of the body, one of the souls in question accompanies the corpse to the tomb, and with it, for ever, stays. Of the second of these three souls, they affirm that it follows to the ancestral hall, or altar, the tablet on which is recorded the name of the deceased person in whose body it formerly dwelt, and with the tablet in question, for ever, continues. And, respecting the third spirit, they suppose that, in due time, it enters into Elysium. Two of the sides of this city of the dead are flanked by a high wall, which is loop-holed for musketry. A precaution

of this nature is, if we mistake not, rendered necessary by the fact that, when the corpse of a person, who, to his descendants, has bequeathed much wealth, is brought to this place, there is, in some instances, at all events, a probability of evil men binding themselves together by an oath to seize and remove the corpse of such an one from the city of the dead, and to hold it, until, for its ransom, a large sum of money has been paid. When a suspicion of this nature is entertained by the relatives of a departed one, whose remains, for a season, have been deposited in this city of the dead, it is not unusual for them, with the view of frustrating any such evil design, to order a number of armed retainers to keep watch by night. In the court yard of this temporary receptacle for the dead, there is a pond, the banks of which are adorned with trees and shrubs. These trees and shrubs constitute a dwelling place for one thousand storks, or pagoda birds. The birds in question it is, perhaps, needless for us to observe, are sacred to Buddha. In the pond to which we have just referred, five, or six sacred geese of a white colour, were, at the time of our visit, disporting themselves. On our approaching the banks of the pond, they cackled so loudly as to afford undoubted evidence that, like the sacred geese, which were kept in the capitol of ancient Rome, they had voices sufficiently powerful to arouse from slumber, the drowsiest sentinel now living. In this same city of the dead, there are, also, kept two sacred cocks of a white colour.

It is vainly supposed that these birds, by their crowing, prevent the souls of the many departed ones, whose remains are lodged in this place, from wandering away from the corpses, which, at one time, they, respectively, animated. In this city of the dead, there is, also, a shrine containing idols of the three Buddhas, and to which dumb figures, twice daily, five, or six Buddhist priests address themselves in prayer. In this same shrine, there are placed a bell and a drum. The bell, according to an inscription, which is engraved on one of its sides, was cast in the twenty-fourth year, that is, A.D. 1686, of the reign of Kang-hi, who, as eighth sovereign of the Great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-one years. The inscription further sets forth that this bell was dedicated to the service of the three Buddhas by Tuung-Sheung-Fuung; Chan-Shau-Chi; Wong-Ue-Shan; Tong-Ue-Ip; Leung-Shai-Ying; Tsang-Yau-Kit; Luuk-Fong-Piu; Tong-Ue; Ue-Tang-Kaau; Cheung-Ue-Po; Paak-Leung-Tcho; and Chau-Kui.

We left the court yard of this city of the dead by the north gate, in order that we might visit a small state temple, which, in honour of the god of agriculture, stands, therefrom, at no great distance. In this temple, which is termed 先農壇 Sin-Nuung-Taan, there is no idol. Above the altar, however, a tablet, on which, in gilded letters, the name of the deity is recorded, stands in solemn state. In the centre of the quadrangle of this fane, there is erected a stone

dais. It is upon this elevation that, when worship is being paid by the mandarins, to the deity, small wooden altars, containing sacrifices, are placed. Here, twice annually, all the officials of the city worship the god of agriculture. Attached to this shrine, there is a plot of ground, which, at the commencement of each ploughing season, and on a day termed *kuk-yu*, the viceroy, the governor, the Tartar general, the commissioner of customs, the provincial treasurer, the literary chancellor, the provincial judge, the salt commissioner, and other great men of the city, plough, each, nine furrows of land.* In the first instance, prayers, on the part of these officials, are addressed, and offerings are presented to the god of agriculture—the viceroy occupying, on the occasion, the position of a Pontifex Maximus, or high priest. These religious ceremonies having been brought to a close, all the high officials, to whom we have just referred, throw aside their outer tunics, and proceed to handle the plough. The ploughs, which, on this occasion, they use, are of a red colour.† Each plough is followed by two, or three subordinate officials, whose duty it is to sow seed for a crop of rice. Whilst these observances of ploughing and sowing the land, are being performed, several boys—each of whom is clothed in robes of a yellow colour—stand upon the narrow banks by which the field is

* This ceremony is observed at Pekin, by the emperor in person.
† The plough, which the emperor uses, is of a yellow colour.

enclosed, and, in honour of the god of agriculture, sing peons of praise.

We, now, visited a city of the dead, to which, by the Chinese, the name of 地藏巷 Ti-Tsong-Om is applied. This temporary receptacle for the dead contains not less than five hundred and five houses or rooms. Indeed, so extensive is it as to render it difficult for the visitor, unless well directed, to find out the various nooks and corners of which it consists. In this city of the dead, for by no other name can we properly designate it, there is a shrine in honour of the three Buddhas. In the fane in question, there is placed on the right side, a bell, and on the left, a drum. The bell, according to an inscription, which is engraved on one of it sides, was cast at the Tsuè-shing bell foundry, Fat-shan, in the fourth year, that is, A.D. 1800, of the reign of Kiaking. The inscription further states that the bell was dedicated to the service of the three Buddhas, by a Chinese merchant named Tong-yuk-ching.

There is a second shrine contained within the walls of this house for the dead. It is in honour of Ti-Tsong-Wong, or Ti-Tchong-Wong,* who is regarded as the terrestrial king. During the fourteenth, fifteenth, and sixteenth days of the seventh month of each year, many widows and other females repair to this shrine to bewail, respectively, with bitter tears and loud lamentations, either their departed hus-

* Vide page 67.

bands, or relatives, or friends. For the due celebration of this singular ceremony, a great many small temporary altars are erected in the shrine, and above each of which are placed strips of red paper. These strips of paper bear the names of the persons, whose removal, by death, from this earthly scene, it is the intention of the bereaved ones, on the days appointed, to bewail. The noise, which, on this mournful occasion, these women make, is positively deafening. In this shrine, there is, also, a bell, which, in the fourteenth year, that is, A.D. 1676, of the reign of Kanghi, was dedicated to the service of Ti-tsong-wong, by five persons, who were members of one and the same family, and who were, respectively, named Tchu-chan; Tchu-fan; Tchu-kwok-shin; Tchu-kwok-ĭ; and Tchu-hok. Let us observe that in the small monastery, which is attached to this secluded city of the dead, three, or four Buddhist monks reside,

"The world forgetting, by the world forgot."

Having explored this vast mausoleum, we, without any further delay, directed our steps to an ancient Chinese tomb, which bears the name of 太監墳 T'aai-kaam-fun, and in which are contained the remains of a Tartar General, who was named P'aang-chi-foo. This distinguished officer was present at the capture of the city of Canton by the Tartars, in the year of our Lord 1650, and fought, side by side, with Shaong-Ho-Hi, one of the two kings, who so successfully led the Tartar troops of the emperor Sun-chi against

the strongholds of China Proper. On each side of the pathway by which the tomb is approached, there are arranged six stone figures. The figures in question represent, respectively, in statuary of granite, two rams, two tigers, two caparisoned horses, two camels, two warriors, and two ministers of state. On a large marble slab, which stands at the head of the tomb, there is an inscription of which the following is a correct translation:—"The emperor Sun-chi, receiving the behest of heaven, says the glory of a kingdom is to increase in wealth, and to reward the meritorious. Of all meritorious persons, those, who aid in building up a kingdom, should be cherished and exalted, for, with the prospect of rewards, others are induced to act nobly in behalf of the government. This has been the practice both in ancient and modern times, and it is just."

"You, P'aang-chi-foo, formerly held the respective offices of Governor, Major General, and Inspector of the right wing of the army. These offices you held under the southern king, Shang-Ho-Hi. Having ability to read the signs of the times, you, P'aang-chi-foo, were prudent in following the southern king, and in returning to obedience. Exerting your energies, you went to the city of Canton, and fought against it, fearlessly endangering your body in many battles; and, whether in exterminating the enemy, or in shewing mercy to those, who submitted, you acted with high wisdom and sound discretion. Indeed, to your merit is mainly due the success, which I have obtained. To you, therefore, my

very faithful, and highly honoured servant, I will give a new reward whereby your virtues may be manifested to the world, and others, in consequence, be induced to follow your noble example." * * * *

"You, P'aang-chi-foo, have been the emperor's arms and legs.* Day and night you have been diligent and faithful. And you, P'aang-chi-foo's wife, ruling well your family, have, also, been of great aid to your husband. The emperor, therefore, manifests his good will in respect to you. When P'aang-chi-foo was Major General of the army, you, as a devoted wife, aided him to an extent, which raised you in excellence, far above all other women. It is my duty, therefore, to reward you, according to your great merits. I, at once, confer on you a title of the first degree in commemoration of the labour, which you bestowed, and the aid, which you gave to your husband. I confer this unparalleled reward not only on account of your devotion and obedience, but, also, in consideration of your chastity. And although you are dead, yet your spirit is cognizant of the honours bestowed, and will, for ever, continue to remember these great rewards."

"Government servants should devote all their time to the service of the State. And as, in so doing, they must necessarily neglect their families, I, the emperor, will not forget the families of any of my devoted servants, but will graciously reward them all alike. You, Wong-

* Exceedingly useful.

shi, P'aang-chi-foo's second wife, have, also, been a faithful companion to your lord and husband. Following in the foot-steps of his first wife, you have, in no respects, been deficient. On the contrary, you have been conspicuous for every virtue. I reward you, therefore, according to your merit, and confer on you—in your life time—the highest degree of honour, in order that all may see how far you excel other women. You should still be very diligent, setting an example, which others may follow—increasing in zeal and energy, discharging, diligently, all family duties, being, ever, in spirit, a loving companion to your husband, who gave all his time and attention to the affairs of state."

"On the twenty-fourth day of the eighth month of the eighth year of the reign of the emperor Sun-chi, the officer, whose business it is to record the death of each deceased officer, reported to the Board of Ceremonies that P'aang-chi-foo was dead. He, further, stated that it was the duty of the Board of Ceremonies to report this matter to the emperor, and to request that suitable honours be at once conferred on P'aang-chi-foo, so that other officers, who are now protecting the frontiers, might be urged to follow his noble example. To this suggestion, heed was given. In accordance, therefore, with the will of the emperor granting P'aang-chi-foo four celebrations of the All-Soul's Festival, and that a sepulchre and burial ceremonies should be provided at the expense of the government, orders were

sent to the Treasurer at Canton instructing him to furnish funds for the purpose of purchasing all necessaries, such as food, incense, tapers, and paper money. The treasurer was, also, directed to order one of his subordinate officers to proceed, in person, to the grave of the deceased, P'aang-chi-foo, and, there, to render homage to the manes of the departed hero."

"On the thirteenth day of the eleventh month of the fifteenth year of the reign of Sun-chi, Tsui, the subaltern of the treasurer, in accordance with the above commands, went in person, and performed the prescribed rites at the grave of P'aang-chi-foo. With body bent by excessive sorrow, thus did he say in behalf of the emperor—'Worthy wert thou as an example for all other officers to follow. To graciously compassionate persons such as thou wert, is, indeed, the duty of government; for thou, P'aang-chi-foo, wast truly of a good and noble nature. With ability and wisdom, far in advance of thy compeers, equal to all emergencies, thou didst thy utmost to assist me. Truly thou wast unwearied in thy devotions to the imperial cause, and I had hoped that thou wouldest have lived many years. But, now, alas! thou hast suddenly departed this life, and it grieves me to the heart.'"

"Therefore, do I bestow upon thee, these solemn funeral rites for the repose and comfort of thy departed soul. Graciously do I present to thy manes a roasted sheep, and mayest thou enjoy the rewards, which I have conferred on

thee, and which are on everlasting record, with ever enduring honour. If still conscious, may thy enjoyment of these rewards and honours, be soul satisfying." *(Seven days after P'aang-chi-foo's burial there were other ceremonies, and another imperial apostrophe, as follows:)*— "Thou, truly, wast of a noble nature and true heart. While an officer, thou wast reverential and diligent. Suddenly thou didst die. Alas! it grieves me sore, and I grant thee additional funeral rites. Thy soul is not without understanding! May it fully enjoy these rewards and ceremonies. Throughout the land, thy name is great. Thou didst fight bravely. For many years, thou didst protect the boundary of my kingdom. But, now, thy body rests in the water and mud. I present unto thee these offerings to shew that I lament thy death. May thy sons live in a city, * and mayest thou be permitted to return, ere long, to us."

From this ancient tomb, we proceeded to a small Buddhist monastery, which is named 永泰寺 Wing'-Taai-Tsze. This cloister, which was originally called Tuung-Shan-Tsze, and in which two, or three Buddhist priests reside, was founded by an eunuch of the royal household, who was named Wai'-kuen, and who flourished, if we mistake not, sometime during the reign of Hien-tsung, or Chingh-wa, who, as eighth sovereign of the Ming dynasty, began to reign A.D. 1465, and died after a reign of twenty-

* Be prosperous.

three years. By the emperor in question, the name of Wing-T'aai-Tsze, as a more appropriate title, was applied to this monastery. Moreover, in the ninth month of the twenty-first year of his reign, that is, A.D. 1486, the sovereign to whom we have just referred, greatly enriched this religious house by adding to its former endowment, several acres of arable land. It was repaired in the seventh year of the reign of Sun-chi, that is, A.D. 1651, by two officials, who were, respectively, named Wong-ting and Paan-mow. It was again repaired in the forty-sixth year of the reign of Kienlung, that is, A.D. 1782.

In one of the shrines of this cloister, the goddess Koon-yam* is represented as riding on a fabulous animal, which, by the Chinese, is termed *How*. By two females, this goddess is attended. Of these female attendants, one, P'ó-in, by name, is represented as riding on an elephant, and the other, Mun-sze, by name, is portrayed as riding, on the back of a lion. Of the principal idols contained in this monastic institution, one is in honour of an Indian named Tat-Mo, and who, for his zeal, as an apostle, or propagator of Buddhism, was, as we have elsewhere† stated, pre-eminently distinguished. On the bell of this monastery, there is an inscription, which reads very much as follows:—"In the second month of the thirty-eighth year, that is, A.D. 1774, of the reign of

* For an account of this goddess, vide pages 51, 52, 53, 54, 55, 56, 57.

† Vide pages 202, 361, and 375.

Kien-lung, a Buddhist abbot, who was named Kwong-ping, gave orders for the re-casting of this bell. These orders were, at the expense of the monastery, carried into effect, at the Tsai'-woh gun factory, Fat-shan. In the twelfth month of the twenty-fourth year, that is, A.D. 1845, of the reign of Taukwang, a Buddhist priest, who was named Poon-shin, gave orders that this bell was to be recast a second time. These commands were, also, peremptorily obeyed. The bell, now, weighs more than five hundred catties."

In very close proximity to this monastery, there is a temple, which, in the fourteenth year, that is, A.D. 1536, of the reign of Kiahtsing, was erected in honour of 北帝 Pak-Tai—a deity this to whom, on preceding pages * of this work, we have had occasion to refer. In the court yard of this temple, there grows a palm tree,† and to which plant, adoration is not unfrequently paid. It would appear, however, that, on an auspicious day in the sixth month of the eleventh year, that is, A.D. 1832, of the reign of Taukwang, especial worship was paid to this tree, by a mandarin of high rank—the Hai-kwan, or Imperial Commissioner of Customs—who was named Mun-fuung. On the occasion in question, the daughter of this high official, was grievously ill,—yea, to all outward appearances, sick unto death. The father of the maiden being, in consequence, well nigh overcome with grief, was advised,

* Vide pages 111, 112, 113, 114, 115, 116, 117, 118, 119.

† Vide page 80.

by certain soothsayers of the city, whom he had consulted, to repair, with all haste, to this temple, and, there, to sacrifice to the tree of which we have just made mention. To the counsel of these wise men, he readily gave heed, and almost immediately afterwards, his daughter was restored to health. He, therefore, as a mark of gratitude for the mercies, which had been vouchsafed to his daughter, not only erected a small shrine in honour of the tree, but enclosed, at the same time, the plot of ground on which it grows, by an ornamental wall.

In this temple, consisting as it does of several shrines, there are not less than four bells. Upon the bell, which is suspended in the principal shrine, there is an inscription, which states that, in the eighth year, that is, A.D. 1652, of the reign of Sun-chi, it was cast at the Tak-shing bell foundry, Fat-shan, and dedicated to the service of Pak-Tai, by forty-seven men and three women. The donors in question were, respectively, named Kong-ying-luung; P'aang-chi-luun; Chan-king-pong; Fu-cheung; Li-ting-tuung; Lo-ch'iu-chan; Ow-naam-mi; Tsin-mun-wun; Tsè-yam-ming; Li-san-ming; Wan-ying-cheung; Wong-sum; Kong-tsze-tak; Chan-huung-luung; Mun-shin-pan; Chaw-lo-shi (a female); Ts'ui-kwok-cheung; Lou-kwok-ting; Wong-ying-luung; Lu-uen-luung; Wong-hi-luung; Wong-taai-fuuk; Lo-koh-ki; Tse-kin-fui; Suung-ki-luun; Lo-cheung-tsoi; Li-tak-shing; Mak-sin-kwai; Chan-hi-fuung; Suen-yau-kwong; Kwok-faat-uen; Shute-ying-foh; Chan-kwun-yan; Ow-

t'in-fuuk; Li-mau-lin; Kong-tsai-yau; Su-cheung; Ow-naam-mi; Wong-ting-yam; Mun-tso; Chan-tsze-lau; Chan-huung-tsat; Wong-cheung-sui; Lum-hung-shi (a female); Wong-hi-shi (a female); Wu-kwok-cheung; Wong-uen-mun; Tchoy-ying-tchu; Wu-ying-fui; and Suen-ching-shing. The three remaining bells were cast at the Lung-sing bell foundry, Fat-shan, and were dedicated to the service of the shrines in which they are, respectively, suspended, by Tchun-kum-ting, and his three sons, who were, respectively, named Tchun-hoi; Tchun-khan; and Tchun-wu.

This temple was extensively repaired in the seventh year, that is, A.D. 1651, of the reign of Sun-chi, at the expense of a mandarin of high rank, and who was named Paan-mow. The repairs in question were effected by Paan-mow, under the auspices of an official, who was named Wong-teng.

In front of this temple, there is an antique grassy mound. On the summit of this elevation there grows a tree, which, by the Chinese, is termed Kim-shuê. This tall, and almost branchless plant is not without its votaries. For to it, many persons bend the knee in prayer and adoration. But, however, when it produces flowers, it is more particularly worshipped by the vain and foolish heathen. It is said that the summer of the eighteenth year, that is, A.D. 1839, of the reign of Taukwang, was the last occasion on which it blossomed, and that, at the time in question, homage, on the part of

thousands of persons, was presented to it.

At the base of the verdant mount, on which this tree grows, there is a large establishment in which Chinese matting is made. To this mat factory, which is well worthy of a visit, the name of 茂和棧 Mau'-won-chaan' is applied. Upon entering it, we saw a great many labourers, who were very busily engaged in the manufacture of this important branch of Canton industry. The materials of which, and the means by which matting is made, have been well described by Dr. Hirth of the Imperial Maritime Customs Service, in an article, which, to the fourth number of the first volume of the *China Review*, he contributed. The article in question reads as follows:—"Canton Matting is a texture made from reeds, said to be the *Arundo mitis*, but is, probably, composed of several species, of which one, for instance, is said to grow in salt-water flats, and another only in sweet water. The natural colour of the reeds is greenish white; they are not bleached, but become white in use. To produce the different musters, some of which have a very handsome and tasteful appearance, the reeds have to be dyed before being woven."

"The usual colours are

1, Red,
2, Green,
3, Yellow, and
4, A very dark blue (also called brown and black)."

"Of these colours, red is by far the most used.

Of musters, plain white is manufactured in greater quantities than all the others; red checkered comes next; and, besides these, several hundred fancy patterns are manufactured, in which the above colours are applied in different proportions, the above order of colours giving an idea to what extent they are in favour. These colours are produced in the following way:"

1,—Red.

"Sapanwood, cut up in chips, is kept boiling, one day, in water—50 lbs. of Sapanwood to about 150 gallons of water—in large wooden tubs with iron bottoms. After the water is cooled, it is poured into earthen tubs and mixed with 2 lbs. of Alum to about 40 gallons of the decoction. In this solution the reeds are soaked three times, six days each time, and dried after each immersion. At the first soaking the dyeing solution is mixed with equal quantities of pure water; the second time, with only one third, and at the third bath, the solution is applied without mixing any water. The whole process of dyeing red takes about three weeks."

2,—Dark Blue or Black.

"The process is the same as with red; but being complete, the reeds have to undergo a fourth bath of one day in the same solution, to which half catty of Sulphate of Iron is added."

3,—Yellow.

"Thirty catties of *Wai-fa-mai* are boiled in about 150 gallons of water for one day. When cooled, the decoction is poured into smaller

earthen tubs and mixed with 4 lbs. of alum to about 40 gallons. In this solution the reeds are bathed three times, three days each time, and dried after each immersion. At the first and second baths pure water is to be added in the same proportions as in dyeing red. The whole process takes ten days."

4,--Green.

"One tub—about 40 gallons—of pure, cold water is mixed with 24 lbs. of the leaves and tender twigs of the Lam-yip—that is Blue Leaf—Plant, growing on the White Cloud Mountains, Honam Island, and other parts of Kuang-tung, and belonging to the natural order of *Acanthaceæ;* the mixture is kept so for eight days, in cold weather, or from three to four days in hot weather. After this, the leaves are taken out and 2 lbs. of alum added, together with ½ lb. of Sulphate of Copper. The reeds are soaked in this solution, the first time three days; then dried, and again soaked four days: at the third bath 1½ to 2 Taels—or 1 to 1½ oz.—of Sulphate of Iron—*Tsing-fan*—are added, the reeds are kept soaking for six days and then dried. The process of dyeing green takes from seventeen to twenty-two days."

"The *loom* for weaving matting is very simple. It consists of two uprights, being about five feet distant from each other, and connected by cross bars three feet apart. The warps, being strings made of Chinese hemp, are fastened by one end to a small piece of bamboo, passed through the weaving-bar, round the two cross-

bars, and fastened by the other end to the small bamboo. Being ready so far, the loom may be used for weaving. The reeds are woven while damp and pliable, in lengths of two yards. A flat bamboo stick of about the length of the reeds, which are fastened on a notch on one end of the stick and thus drawn between the strings of the warp, takes here the place of a shuttle."

"The woven matting is then dried, first in the sun and afterwards over a slow fire, and as the drying makes the reeds liable to shrinkage, the matting is stretched over a frame where the irregular parts of the texture are pressed down by hand. The projecting ends of the warps are then trimmed to an uniform length of about three inches and passed between the reeds of some other piece of the same muster, thus joining the pieces of matting, twenty of which make one roll of 40 yards in length."

"Matting is manufactured on a large scale in three different places in the Kuang-tung province, viz: at Tun-kun, Lin-tan, and Canton. The first named is a district city situated on the left bank of the southern main branch of the East River Delta, about forty miles east of Canton. The Tun-kun district has the advantage of producing the greatest part of the raw material, reeds growing abundantly on the banks of the numerous channels by which the north western part of the district is intersected. But the inhabitants seem to be less skilled in this manufacture than those

of Canton and Lin-tan, or are too much engaged in other branches of industry, such as the cultivation of sugar-cane, the manufacture of fire-crackers, fishing, &c. Tun-kun matting is, therefore, generally confined to the plain white and red checkered musters, and great quantities of reeds are sent to Canton and Lin-tan to be dyed and woven there. Lin-tan is a market town in the department of Lo-ting-chau; it is situated on the banks of a southern tributary of the West River, which, rising in a range of high mountains in the south, waters one of the two principal cassia districts of the Canton market, and disembogues into the West River, nearly opposite to the town of Tak-hing, about eighty miles above Shiu-hing. Lying scarcely farther than twenty miles south from the West River channel, Lin-tan is about 150 miles distant from Canton. Lo-ting-chau is said to be poor in reeds, and to produce only enough for 3,000 rolls of matting annually, which cannot, of course, be salt-water, and are, perhaps, not employed but in certain musters. The Lin-tan factories produce, besides plain and red—checkered, all kinds of fancy patterns, but the most complicated are made at Canton; for here, like in other branches of native industry, the close presence of foreign merchants allows of a certain control over the manufacturer, on the part of those who give orders, thus continually raising and improving native manufacture by bringing it nearer to the taste of fo-

reigners. Small quantities of inferior kinds of matting are manufactured in Hongkong."

"The annual exports of matting, from 110 to 120,000 rolls, represent an average value of over half a million of dollars, and form, after Silks, Tea, and Cassia, the most important item in the foreign trade of Canton. Almost 90 per cent of these comparatively enormous quantities are shipped for New York, and smaller items via Hongkong for San Francisco. For the year 1871, the distribution of exports amongst the different consuming countries is as follows:—

United States	90,682	rolls.
Hongkong (destination California, Europe, &c.)	10,552	,,
Great Britain	5,448	,,
South America	4,295	,,
European Continent, (Hamburg)	247	,,
India	200	,,

"The Chinese themselves appear to consume only trifling quantities of this kind of matting, though mats of various other descriptions are used for many purposes throughout China."

From this establishment, in which Canton matting is manufactured, we proceeded to the 育嬰堂 Yuuk-Ying-T'ong, or "Foundling Hospital." This asylum is situated in a street of the south eastern suburb, which, by some persons, is called 前監街 Chin-Kam-Kai, and, by others, 百子橋 Paak-Tsze-Kiu, or the "Bridge of One Hundred Sons."

On our arrival at the asylum in question, we found that it bears, in point of architectural design, a very striking resemblance to the charitable institutions, which we have already described. It is very large, consisting, as it does, of several long, and narrow streets of cottages. Indeed, for the accommodation of foundlings, there are not less than two hundred and fifty-eight cottages, or rooms. Before, however, we enter into further details, respecting this hospital, let us observe that an institution of a similar nature formerly stood in the western suburb of the city of Canton. The foundation stone thereof was, it appears, laid in the thirty-sixth year, that is, A.D. 1698, of the reign of Kanghi. The completion of this edifice, however,—which, like many other great works, is now a thing of the past,—was not effected until twenty-one years had elapsed. The promoters of this once great, and charitable work, were two mandarins of high rank. Of these two officials, one, a member of the Shek family, or clan, was viceroy of the two southern Kwangs, and the other, a member of the Ch'um family, or clan, was the provincial salt commissioner. The foundling institution, however, which these two personages erected, fell, eventually, into irretrievable decay. In the ninth year, therefore, that is, A.D. 1732, of the reign of Yung-ching, a rich merchant, who was named Ip-t'suung-wan memorialized the then ruling viceroy, who was named Ngo, and the provincial salt commissioner, who was

called Chan, to issue commands for the erection of a foundling hospital in the eastern suburb of the city. For this purpose, then, a fund was, by the two high functionaries in question, immediately established, and to which, at their suggestion, large contributions, on the part of the citizens of Canton and its environs, were made. A portion of the principal, in this manner obtained, was, in the next instance, properly invested. It, now, yields, annually, an income of one thousand five hundred and ten taels of silver. This amount is annually increased, by contributions, on the part of the salt merchants, to a sum of two thousand five hundred and twenty taels of silver. Besides the several streets of alms-houses, of which this asylum consists, and in which, of course, the foundlings are lodged, there are rooms for nurses, residences for two physicians, a dispensary, a schoolroom, and a temple. The temple stands in honour of Kum-fa, who is regarded, as we have elsewhere* stated, as the tutelary goddess of women and children. To this benevolent institution, three cemeteries are attached, and in either the one, or the other of which, the remains of all foundlings, who die in the asylum, are interred. On one of the side walls of the quadrangle of the asylum, there is placed a black marble slab, and on which is engraved a plan of one of these graveyards. There are, also, inscribed on this slab, several Chinese characters, which, in very clear terms, set forth the fact that, by the funds

* Vide pages 95, 96, 97, 98.

of the hospital, the plot of ground in question was purchased. There are, in this refuge, a great many foundlings. Very few, indeed, of these little creatures, previous to their removal to the asylum, were found lying exposed either at the corners of the streets, or at the doors of houses:* In the very great majority of instances, they were conveyed to the asylum by their respective parents themselves. A step of this nature, parents are urged to take not so much on the score of poverty, as on the ground of covetousness. To this base subterfuge of ridding themselves of their infant daughters not only poor parents, but those, also, we regret to say, who are in comparatively easy circumstances of life, not unfrequently resort. Now, in support of this statement, or by way of illustration, let us proceed to mention, one of many cases of this nature, which, during a long residence, on our part, in China, have come under our notice. On the twenty-third day of July, A.D. 1874, a very respectable pig dealer and launderer, named Yik-A-Fie, who is in very easy circumstances of life, and who resides at Ts'oi-Huung-K'iu, a suburban district of the city of Canton, had a daughter born to him.

* During a residence of several years at Canton, we have seen only two live infants lying exposed at the corners of streets, &c. Again, we have seen not more than two dead infants lying exposed in a public thoroughfare. The remains in question were lying by the side of an unfrequented road, which skirts the east wall of the examination hall. Dead bodies of infants are, occasionally, by members of the boat population, cast into the river as a place of interment.

On the following day, he, owing to sheer covetousness, ordered one of his men servants to convey the new-born babe to the foundling asylum. This singular command was, of course, obeyed. Upon hearing of the circumstance, we, for sometime, reasoned with the unnatural father on the impropriety of his conduct, and endeavoured to prevail upon him to recover possession of his child.* But, however, though we, more than once, during the conversation, which ensued, pointed out to him the sad fate, which, in all probability, awaited his daughter, he persisted in replying that the trouble and expense of rearing her, were more than he could possibly undertake. But of this digression, enough.—We are very much disposed to conclude that the infants, who are lodged in this asylum, receive no very great degree of care and attention at the hands of those persons, who are appointed to watch over them. One great difficulty appears to arise from the paucity of nurses. Thus, it not unfrequently happens that, in consequence of the scarcity of nurses, two, or three infants are consigned to the care of one foster mother. The cries of the infants, which, from all sides of the asylum, reach the ears, afford, we think, evidence of a very conclusive nature, that they are not sufficiently nourished. Two physicians, in case of sickness, are appointed to

* Previous to the birth of this child, the father thereof had two sons and two daughters. Of these children, one son and one daughter were married. His family, therefore, was not large.

prescribe for them. Of these medical men, one prescribes for infants, who are suffering from cutaneous diseases, while the other seeks to afford aid to those, who are suffering from internal maladies.* Mortality amongst them is, nevertheless, very great. We, at the time of our visit, saw the corpses of five, or six infants placed together in the corner of a room, where, of course, they were awaiting interment. And we were told that, at one time, it was not at all unusual on entering the gates of the asylum, at an early hour in the morning, to see a labourer of the pariah class, leaving the gates, on his way to the cemetery, for the purpose of giving interment to the remains of six, or seven dead infants, which, enlosed in a basket, he carried on his shoulders. The remains of infants, however, who die in this foundling institution, are not always enclosed in baskets. This will appear when we state that, on the occasion of our visit to this asylum, we saw several deal planks piled in one corner of the quadrangle of the institution, and of which, a carpenter was busily engaged in making tiny coffins. The foundlings are, as a rule, females.† These

* In China, there are physicians, who make the study and treatment of cutaneous diseases a speciality. There are others, who regard the study and treatment of internal maladies as their especial calling, while not a few give their attention to the study and treatment of diseases of all kinds.

† The male foundlings, who, indeed, are very few in number, are the halt, the withered, and the maimed, and, who, in consequence, are regarded by their parents as being of no service, or importance.

little innocents, so soon as they have attained the age of eight, or ten months, are sold. They are, in some instances, bought by parents, who are anxious to obtain female children for the purpose of bringing them up as wives for their respective sons—a plan this, which, by the peasantry of many of the districts of the southern provinces of this vast empire, is not unusually adopted. It is, also, customary, we regret to add, for persons to repair to this institution for the ostensible purpose of obtaining, by purchase, some of these female infants, and adopting them as their own daughters, but, in reality, with the wicked intention of selling them, on their attaining years of puberty, as slaves, or, what is still more painful to add, for the base and demoralizing purposes of prostitution.* Foundling asylums are, of course, erected in China, to check, if possible, the crime of infanticide. This crime prevails to some extent amongst the Hakkas and Hoklos, who dwell in the province of Kwang-tung. More especially, however, does it prevail amongst the tribes, or classes in question, who inhabit those districts, or counties of the province of Kwang-tung, which are, respectively, known as Fa-uen, Tsung-fa-uen, Luung-moon-uen, Chong-ling-uen, and Kah-ying-chow. In the districts, or counties, which we have just enumerated, foundling hos-

* The Reverend George Piercy, after a careful investigation of this matter, concluded that eight tenths of these infants "are doomed to this horrible destiny."—Vide Dr. Kerr's article on the Native Benevolent Institutions of Canton. *China Review*, Vol. II., No. 2, page 91.

pitals do not exist, and, as the inhabitants are poor, the temptation to commit this dreadful and unnatural crime, is, perhaps, greater there, than it is in the city of Canton * and its environs. Thus, in various parts of the province of Kwang-tung, but more particularly in the districts, or counties to which, by name, we have more especially referred, it is usual for Hakka women, who are in the humbler walks of life, to sell their new-born daughters in order that they may be brought up as brides-elect for the sons of the respective purchasers. When, however, it occurs that female infants are not, for such purposes, in demand, they are wilfully put to death, if not by the hands of their cruel, and unnatural mothers, yet, by the hands of others, in obedience to their murderous commands. Nor is this diabolical practice confined to women, who are in the lower walks of life. The contrary is, indeed, the case. For, occasionally, it extends beyond the sphere of poverty and indigence, and does its cold blooded and unnatural work in the homes of the comparatively opulent. Thus, for example, on the thirteenth day of December, A.D. 1862, when travelling in the district of Luung-moon, a youth of fifteen years of age, who had been requested by his father—one of the principal landed proprietors of the district, and in whose fortified residence, we had passed the preceding night—to accompany us, as a guide, on our walk from the market town

* It is our candid opinion that infanticide, in the city of Canton and its environs, is, by no means, prevalent.

of Hu-ti-pi to the city of Luung-moon, entered, by the way, freely into conversation with us, respecting the social position of his relatives and friends. In the course of his observations, he informed us that, to his elder brother, three sons and four daughters had been born, but of the daughters, said he, only one was living, the other three, having, so soon as they were born, been deliberately put to death. We were, naturally, very much shocked at the sad revelation, which, in all simplicity, was made to us, by this youth, and we failed not to point out to him, the fearful enormity of the crime, which, according to his own statement, his brother and sister-in-law had committed. To these remarks, on our part, he, with much apparent indifference, replied that a circumstance of this nature, though regarded as a crime by people of western nations, was certainly not esteemed as such by the inhabitants of China. In the autumn of the year of grace 1863, we had reason to believe that, in consequence of the prevalence of this crime in the very district* to which we have just referred, there was a scarcity of females. This, perhaps, will appear evident to our readers, when we state that, at Canton, we met with three respectable elders, who had come to the city in question, from the district of Luung-moon, for the sole purpose of purchasing women, whom, on their return home, it was their intention to re-sell to men, who stood in need of wives.

* Luung-moon.

Our remarks on this subject, have, in a great measure, been confined, thus far, to the Hakkas and Hoklos, who reside in the province of Kwang-tung. It would appear, however, from a paragraph, which we have extracted from the columns of a copy of the Hongkong "*China Mail*," and which was published in the autumn of the year 1873, and after the foregoing sentences had been witten, that infanticide prevails, also, amongst the Puntis, or *bona fide* natives of the province, which we have just named. The paragraph, to which we refer, reads as follows:—

A writer in the *China Review* says:—"An otherwise very able paper from Amoy has stated that 'in the Canton province, the crime of female infanticide seems almost unknown amongst the Puntis, while it is prevalent among the Hakkas and the Hoklos.'—I am very sorry that I cannot agree with the writer. During the last six or seven years, whilst travelling, and temporarily residing, in several Punti Districts, the fact of the crime in question being generally, and largely practised, has become a mournful conviction with me. As to the investigations suggested, I may be allowed to say that, though poverty is generally put forth as an excuse, the motives of this barbarous custom, are nothing less than covetousness. The poor woman says she must work for her living, and cannot attend to her baby; the rich say they do not want any more girls. Since the Protestant missions have been estab-

lished in the country, and people have been taught the command 'Do not kill,' and have had pointed out to them, the example of the beasts, who do not forsake their young, matters are known to be mending a little. Some have become ashamed of their wicked ways, and several mothers have claimed their children, who had been rescued by Christian charity."

Now, there are, we very well know, not a few persons, who contend that infanticide does not prevail to a great extent in China Proper. The fact that it prevails in the south of China, is, we think, placed, by our preceding remarks, beyond the region of doubt. It would, also, appear from what follows that it has been, in times past, and is still, common in other parts of the empire. Thus, for example, with the view of suppressing a crime so unnatural, edicts have, on various occasions, been issued throughout the length and breadth of the land. But let us proceed to particularize. On the twentieth day of the third month of the sixteenth year, that is, A.D. 1660, of the reign of Sun-chi, a high minister of state, Ngi-yui-kai, by name, with the view of putting a stop to such atrocities, memorialized the emperor in question. No sooner had the memorial of Ngi-yui-kai reached the hands of the emperor, than his majesty discussed the subject matter thereof, with two high ministers of state, who were, respectively, named Wong-hi, and Tsu-pun-wing. At this conference, his majesty observed that he had, on

former occasions, been told, how, in some instances, female children were, by their parents, put to death, but, now, of a fact so grave, he was well assured. He, further, observed that it did, indeed, seem strange to him that while the beasts of the field and the fowls of the air cherished their young, rational beings should, in some instances, destroy their infant daughters. He, at the same time, stated that it was assuredly natural for parents to love alike their sons and daughters. He further remarked that it was with the greatest reluctance, he signed the death warrants of robbers, who, upon the clearest evidence, had been convicted of a violation of the laws of the empire. Parents, however, ruthlessly kill their infant daughters, and, thereby, manifest that so great is their heartlessness and cruelty as to enable them to commit crimes of the deepest dye. All creatures, he said, are created by Shang-ti, and who, as their creator, desires that they should live. Why, then, should infant daughters, by their parents, be destroyed? Mencius, observed his majesty, said "that a man would, naturally, prevent his neighbour's child from falling into a well, but, alas! parents kill their infant daughters."

These remarks, on the part of his imperial majesty Sun-chi, were, by his orders, printed and circulated throughout the length and breadth of the Chinese empire.

During the forty-seventh year, that is, A.D. 1783, of the reign of Kien-lung, infanticide, it

would appear, again, greatly prevailed in various parts of the empire. At the command, therefore, of that illustrious sovereign, (Kien-lung), the edict of the emperor Sun-chi—an edict of which, in the foregoing sentences, we have given the purport—was, once more, printed and circulated throughout the length and breadth of the land.

Nor is this the last, which we hear of infanticide. For, on the twenty-sixth day of the second month of the fifth year, that is, A.D. 1866, of the reign of the present sovereign, Tung-chih, a mandarin named Lum-shek-kuung, in a memorial, which he respectfully presented to the throne, informed his imperial majesty that, in times past, parents destroyed their infant daughters, and that, at the present period, the unnatural crime in question was, by parents, greatly practised. He, at the same time, especially called the attention of his majesty to the fact that infanticide more particularly prevailed in the respective provinces of Kwang-tung, Fokien, Chekiang, and Shan-si. He, also, remarked that, from this crime, so diabolical in its nature, other provinces of the empire were not altogether free. He, further, observed that the crime of which he complained, and which he was so desirous to be instrumental in suppressing, was not confined to the poor families of the land. The contrary, said he, is the case, for, in not a few instances, the hands of rich parents are, with the blood of their infant daughters, stained. The cause of in-

fanticide, on the part of the poor, Lum-shek-kuung attributed to poverty, and, on the part of the rich, to avariciousness. This same memorialist proceeded to state, in his humble address to the throne, that, in the thirty-seventh year of the reign of Kien-lung, foundling hospitals were established in various provincial capitals, in order that parents, rather than kill their infant daughters, might send them thither. Such noble institutions, however, he added, were not well supported. He, also, observed that, during the Han dynasty,* it was customary for poor women, who were inhabitants of a district called San-sik, in the province of Honan, to put to death, openly and unblushingly, their infant daughters. A minister of state, however, who was named Ka-pu resolved to suppress, with a vigorous hand, this diabolical crime. And, so severe were the measures, which he ultimately adopted that his laudable purposes were crowned with success. But, in this our day, it seems almost impossible to check the crime. Lum-shek-kuung, also, most respectfully, observed that one of his majesty's royal predecessors on the throne of China, decreed that each person, convicted of the crime of infanticide, should receive a flogging of one hundred blows, and be, then, transported to a neighbouring province, for a period of one year and a half.† This, adds he, caused the people to fear. But, now, he goes on to say, they no longer stand

* A dynasty, which ruled over China from B.C. 202 to A.D. 25.

† Not a very severe punishment for a crime so grave.

in awe, their hearts being as cruel and callous as were the hearts of men in former times. Lum-shek-kuung concludes his memorial by praying the emperor to encourage men to erect foundling hospitals not only in provincial capitals, but in all cities, towns, and villages throughout the empire with a view to the suppression of a crime, which, as he states, is not only a disgrace to our nation, but to the age in which we live. We will now conclude our remarks on this subject by inserting the following proclamation, which, in the summer of the year of grace 1873 was issued to the inhabitants of the province of Hupeh, by the Provincial Treasurer. It is as follows:—

"The Provincial Treasurer of Hupeh has to issue a proclamation prohibiting, in the strongest terms, the drowning of female children."

"In ancient times the girl Tiying begged His Majesty Wên to permit her to sacrifice her liberty in order that her father, who was in disgrace, might be released from bondage. In another case, the girl Mulan wished to serve as a soldier in order to take upon herself the liability of her old father to serve in the wars. These instances show with what filial instincts girls of old were imbued. At the present time, too, the treasurer apprehends there is no lack of daughters equally ready to sacrifice themselves to their parents, or to render the names of their family as illustrious by filial acts of devotion. Such being the case, how comes it that the female infant is looked upon as an

enemy from the moment of its birth, and no sooner enters the world than it is consigned to the nearest pool of water? Certainly, there are parents, who entertain an affection for their female infants, and rear them up, but such number scarcely twenty, or thirty per cent."

"The reasons are either (firstly) that the child is thrown away in disgust because the parents have too many children already, or (secondly) that it is drowned from sheer chagrin at having begotton none but females, or from apprehension that the mother will not conceive again readily enough if she has to suckle the child, or, lastly, in the fear that the poverty of the family will make it difficult to devote the milk to her own child, when the mother might otherwise hire herself out as wet nurse."

"Now all these are the most stupid of reasons. People seem to be ignorant of the fact that no men are born from heaven without some share of its blessings, and that hunger, cold, or bodily comfort are matters of predestination; so also with sons and heirs, which are even in a greater degree dependent upon the destiny of heaven, and cannot be forcibly coaxed out of it."

"All that those have to do, who are unable, through poverty, to feed their children, is to send them to the foundling hospital, where they will be reared up until they become women and wives, and where they will always be sure of enjoying a natural lifetime."

"With regard to the question of money, or no money in the bridal casket, means, or no means of bringing up a family, why the bare necessaries of life, for such children, in the shape of the coarsest gown and head-gear, do not cost much."

"There are cases enough of poor lads not being able to find wives all their lives long, but the treasurer has yet to hear of a poor girl, who cannot find a husband, so that there is even less cause for anxiety on that score."

"But there is another way of looking at it. Heaven's retribution is sure, and cases are common where repeated female births have followed those when the infants have been drowned; that is, man loves to slay what heaven loves to beget, and those perish, who set themselves against heaven, as those die, who take human life. Also they are haunted by the wraiths of the murdered children, and thus not only fail to hasten the birth of a male child, but run a risk of making victims of themselves by their behaviour."

"The late Governor, hearing that this wicked custom was rife in Hupeh, set forth the law some time ago in severe prohibitory proclamations; notwithstanding this, many poor districts and out-of-the-way places will not allow themselves to see what is right, but obstinately cling to their old delusion."

"Hia Chien-yin, a graduate from Kianghia, and others have lately petitioned that a pro-

clamation be issued once more prohibiting this practice in strong terms."

"The treasurer has now to issue this prohibitory proclamation, for the information and instruction of the people and soldiery of the whole province:—

"Wherefore you are now required and requested to acquaint yourselves all, that male and female infants being of your own flesh and blood, you may be visited by some monstrous calamity if you rear only the male, and drown the female children."

"Let all, henceforth, start up from their delusive lethargy, and exhort their neighbours to eschew this dreadful abomination; let them cause their families and neighbours to become alive to its terrible nature, and, with one will and consent, wrest themselves from under its pernicious influence."

"If these exhortations are looked upon any more as mere formal words, and if any people, with conscious wickedness, neglect to turn over a new leaf, they will be punished (but with one degree of additional severity) under the law providing for the punishment of 'wilful homicide of children and grandchildren.'"

"Relatives living with such offenders, and neglecting to rescue the children, or deliberately inciting the parents to drown them, will also be severely dealt with."

"Beware and obey! Beware!"

We, on leaving the Yuuk-Ying-T'ong, or foundling hospital, returned, the day being far advanced, to Shamien.

CHAPTER SEVENTH.

OUR FIFTH WALK.

Temple in Honour of Tuung-Ngok.—Ancestral Hall of the Tam Family.—Mahommedan Mosque.—Chinese Barracks.—Buddhist Nunnery.—Cotton Weavers.—Cemetery in which were interred the remains of British soldiers, who died at Canton during the occupation of that city by the allied armies of Great Britain and France.—Parade ground for Tartar Troops.—City of the dead in which for a season, the remains of all natives of the province of Kiangsi, who die at Canton, are deposited.—The Tsat-sing-kong, or mound in which were interred the remains of more than two thousand persons, who, in the year of our Lord 1846, perished in a conflagration.—Pak-wan-om.—An extensive Chinese cemetery.—Prussian Blue Manufactory.—Mahommedan Mosque.—Silk Worms.—Tomb of an Italian Priest.—Silk Village.

OUR next walk—the fifth—was one of a nature more rural than any, which we had, hitherto, taken. This will appear, when we state that almost all the objects, which, on this occasion, we visited, are situated beyond the walls of the city. On our way, we passed through the street called 司後街 Sze-hau-kai, in order that we might have an opportunity afforded us of visiting the temple, which, in the street in question, stands in honour of the heathen deity, who is named 東嶽 Tuung-ngok. This Chinese worthy was the son of Siu-hai-shi by his wife, Ni-lun-sin-nue. It is said that this lady dreamed, on one occasion, that she had eaten two suns. Shortly after this singular

dream, she discovered that she was pregnant, and, in due course of time, she gave birth to twins—sons. Of these sons, the first born was named Kum-shien-shi, and the second, the hero of our story, was called Kum-huung-shi. The subject of our remarks, Kum-huung-shi, soon became conspicuous throughout the country in which he lived, for his abilities and virtues. Upon him, in consequence, at the time of his death, Fuh-i, who, as the first of the "Five Sovereigns," ascended the throne of China, B.C. 2852, conferred the posthumous title of Tai-sui-tai-wa-chan-yan. This title implied that, over all genii, Kum-huung-shi had, by imperial decree, been appointed to preside. The still higher posthumous title of Tien-tu-fu-kwan was conferred upon him, by Shinnung, the son and successor of Fuh-i, and who, as second of the "Five Sovereigns," ascended the throne of China, B.C. 2737. By the emperor Ming-ti, who as second sovereign of the Eastern Han dynasty, began to reign A.D. 58, and died after a reign of eighteen years, he was further distinguished by the posthumous title of Tai-shan-uen-sui, or "general of the great mountains." He was, also, commissioned, by this same sovereign, to superintend the affairs not only of departed souls, but of those, also, which are still tabernacling in the flesh. The wife of the emperor Kau-tsuung of the Tang dynasty, who, on the death of her husband, A.D. 684, seized the sceptre of power, and, for a period of twenty one years, successfully swayed it over China,

bestowed upon him the posthumous title of Tien-chuung-wong, or "king of the middle heavens." Again, in the thirteenth year, that is, A.D. 726, of the reign of Hiuen-Tsung, the title of Tien-tchi-wong, or "king of the whole heavens," was bestowed upon him. But again, on the fifteenth day of the tenth month of the first year, that is, A.D. 998, of the reign of Chin-tsung,* the posthumous title of Tuung-ngok-tien-tchi-yan-sing-wong was given to him. Further, in the fourth year, that is, A.D 1002 of the reign of the aforesaid sovereign, he was honoured by the additional posthumous title of Tuung-ngok-tien-tchi-yan-sing-tai-wong.

During the occupation of the city of Canton by the allied armies of Great Britain and France, this temple, which is, certainly one of some pretensions, was held by the British troops. In consequence, however, of the sickness by which its warlike inmates were frequently visited, it was, eventually, abandoned. The sickness to which the British soldiers, when residing in this temple, were subjected, was, by the superstitious Chinese, attributed to the anger of the god, who, they say, stirred up evil spirits innumerable to torment and afflict them, for so rashly daring to profane the courts of his holy sanctuary.

From this temple, we proceeded to a street called 譚氏祠道 Tam-shi-chue-to, and in which stands the 譚氏宗祠 ancestral hall of the clan, Tam. This ancestral hall is, without exception,

* Chin-tsung was the third sovereign of the Sung Dynasty.

the finest edifice of the kind, which the city of Canton contains. Above the altar, there are arranged on shelves, three, or four thousand ancestral tablets. The court, or quadrangle of the hall, is spacious. It is paved with slabs of granite. On each side of the quadrangle, there is a narrow passage, or lane consisting of several apartments. In these rooms, previous to the examinations, which for literary degrees, are, periodically, held at Canton, the students of the Tam family, or clan, reside and study. There, stands, also, in close proximity to these apartments, a lofty brick tower. It is in honour of the gods of learning, and to it, the students have recourse to pray. In the porch of this ancestral hall, there is suspended a black board, and upon which, in letters of a green colour, the following precepts are painted.

"In perfect cleanliness, this ancestral hall must be kept. With this object in view, therefore, the servants in charge thereof, shall constantly wash the floors, and brush the walls."

"All members of the Tam family, or clan, coming to this hall to study, shall not occupy the court yard of the hall, but dwell in the rooms, which, for their accommodation, are especially set apart. It is further enacted that only the literary members of the clan in question, shall be permitted to occupy rooms in this hall. Should, however, the literary members of the Tam family, or clan, not be sufficiently numerous to require all the rooms, which the hall contains, literary members of

other clans, shall, on the payment of a reasonable rent, be allowed to occupy all chambers, which may be found vacant."

"Females shall not, on any account, be permitted to enter this building, as it is, indeed, desirable that neither gambling, nor incontinence, nor lewdness should be practised within its walls."

"Loiterers shall not be allowed to enter this hall, lest, by them, articles belonging to the establishment, should be stolen. Should such persons, however, persist in taking up their quarters in the hall, let them be immediately ejected. In order that a step of this nature may be properly effected, the gate keepers shall appeal either to the members of the committee of the hall, or to the elders of the Tam family, or to the magistrates of the city. Gate keepers, who are at all negligent in the discharge of their duties, shall, without notice, be dismissed."

"The servants of this hall shall, on the fourteenth day of each month, throughout the course of the year, thoroughly clean all the chairs, tables, and lamps, which belong to the establishment. Upon the altar, in honour of Fui-sing—one of the gods of learning—a lamp shall, each morning and evening, burn."

"On the occasion of all meetings, which it may be deemed necessary to convene for the discussion of affairs, which relate to the Tam clan, or family, such assemblies shall be held in this hall. The servants of the hall shall—a few

days prior to each gathering,—summon every individual member of the clan to attend. This shall be done by the servants, leaving at the residence of each member of the clan, a smooth, or polished strip of bamboo." *

"A list of all articles, which the hall contains, shall be given to each servant of the establishment, and should anything, afterwards, be missing, the servants in question shall be called upon to replace it."

"On all ordinary occasions, the gates of the hall shall be closed every night, at nine o'clock. On each night, however, of the period in which literary examinations are being held in the city, the gates shall not be closed until the hour of eleven."

"Summer season of the twelfth year of the reign of Tung-chih, that is, A.D. 1873."

On leaving this ancestral hall, we repaired to the street called 小東營 Siu-tuung-ying, and, there, visited a Mahommedan mosque, † which, by the name of 清眞寺 Ts'ing-chan-tsze, is generally known. Directing our steps along the street, which is called 小北門直街 Siu-pak-moon-chik-kai, we stopped, for a few mi-

* This method of convening meetings, is generally adopted throughout the south of China.

† Of Mahommedan mosques, the city of Canton and its environs contain five. Of these mosques, the first is situated in the street called 濠畔街 Ho-poon-kai; the second, in the street named 南勝里 Naam-shing-li; the third, in the street styled 光塔街 Kwong-t'aap-kai; the fourth, in the street known as 小東營 Siu-tuung-ying; and the fifth, beyond the 大北門外 great north gate.

nutes, to inspect a Chinese barrack called 督標較場箭道 Tuuk-piu-kaaù-ch'eung-tsin-tó, and in which not less than five hundred Chinese soldiers—the viceroy's troops—are quartered. It consists of a large court yard, which, in form, resembles a parallelogram, and on each side of which are rooms for the accommodation of the troops. At the extreme end of this barrack yard, there is a long building in which the officers reside, and in front of which, when the soldiers are on parade, the commanding officers sit in state. To this barrack, there is attached an armoury in which weapons of various kinds, and banners are deposited. In the barrack rooms, no weapons are kept. Thus, the soldiers, when off duty, are not only disarmed, but their weapons are, by being locked up in the armoury, placed beyond their reach. This fact, we apprehend, implies great distrust of the soldiers, on the part of their officers. Of barrack yards, the one to which we are now particularly referring, and a second, in which are quartered the troops of the Fu-toi, or governor, and a third, in which are lodged the soldiers of the Kwong-hip,* or general of the Chinese forces, are the only places of the kind, which the city of Canton contains.†

* The Tartar soldiers, who garrison the old city of Canton, are under the command of the Tseung-kwun, or Tartar General.

† The barrack, in which the governor's troops are quartered, is situated in the street called 雨帽街 Uc-Mò-Kai; and that in which the soldiers of the Kwong-hip, or Chinese General are lodged, stands in the street named 西橫街 Sai-Waang-Kai.

We, in the next instance, visited a Buddhist nunnery, which stands in the same street, as does the barrack of the viceroy's troops. To the nunnery in question is applied the name of 藥師禪林 Yeuk-sze-sien-lum. This nunnery, which has, recently, been restored, and which, of institutions of this kind, is, perhaps, the largest in the city of Canton, contains, in one of its shrines, idols of the three Buddhas, and, in a second fane, an idol of Yeuk-sze, or the "Buddha of Medicine." Its inmates, including several little girls, who are preparing to become members of the sisterhood, exceed, in point of number, one hundred souls. It is said of this nunnery that, at one time, that is sometime during the reign of Taukwang, who, as twelfth sovereign of the Great Tsing dynasty, began to reign A.D. 1821, and died after a reign of thirty years, its fair inmates were not, either of their sex, or religious order, the most exemplary. On the occasion in question, the magistrates of the city threatened to suppress this institution,* and, certainly would have done so, had not the nuns promised to conduct themselves, in future, with greater propriety. Let us, now, close our brief remarks on this convent, by observing that, on the capture of the city of Canton by the allied armies of Great Britain and France, it was, during the occupation of that city, held by French troops.

* Institutions of this nature have, on the grounds of immorality, been suppressed by the government.

On leaving this nunnery, we visited the 織棉布舖 Chik-min-pŏ-p'oo, or cotton weavers' shops, which, in this street, are numerous. In each shop, there are five, or six looms. These looms, which are made of common deal wood, are much smaller than those, which, by silk weavers, are used, and of which, in a preceding chapter, we have given a brief description. The cotton of which these weavers make webs, is brought, so they informed us, from Bombay. Our readers, however, are not to suppose from this circumstance, that China is devoid of cotton producing districts. The contrary is, indeed, the case. Of the cultivation of the cotton plant in China, it may not be out of place, to record, here, a few words. This plant, then, which, by the Chinese, is called "min-fa," though, at one period, not cultivated by them, was, nevertheless, known to them at a very early date. Thus, for example, in the Shoo-king, a historical classic, which, by Confucius, was compiled B.C. 500, mention is made of this valuable product. It appears, however, that the Chinese, who were not only well aware of the value and usefulness of this excellent commodity, but, doubtless, feeling, at the same time, the importance of being, with regard to all the near, and distant nations of the earth, in an independent position, resolved to cultivate it. This resolution, on their part, was carried into effect at a period between the years of our Lord 1127 and 1333. The portions of China, in which cotton was

first cultivated, were, if we mistake not, the respective provinces of Kwang-tung and Fo-kien. That these provinces should have been the first to take the initiative in a matter of such importance, no one, we think, can be surprised. For the ports of the provinces in question, were the first, and, in all probability, the only ports at which vessels, from the cotton producing districts of India, were, by a jealous government, suffered to call. It appears, however, from a work, on the cultivation of the cotton plant, which was written by a literate named Su-kwong-ki, who flourished sometime during the Ming dynasty, that the respective provinces of Shan-si and Shen-si were, in the cultivation of this useful plant, not one whit behind the provinces of Kwang-tung and Fokien. It may, at first sight, appear that the statement, which we have just made, is at variance with the truth, or proved only by the boldness of the assertion, as foreign ships are not known, at the period of time to which we are now more particularly referring, to have proceeded further north than the port of Chin-chew, which is on the coast of the province of Fokien. A little reflection, however, will, we are assured, impart to our assertion not only the appearance, but the force of truth. It is, then, let it be observed, a historical fact that between the northern provinces of China, that is between the provinces of Shan-si and Shen-si on the one hand, and India on the other, there were, at the earliest times, frequent com-

munications. Thus, while foreign vessels were conveying cotton to the open ports of the respective provinces of Kwang-tung and Fokien, beasts of burden were carrying it, in equal quantities, through the western provinces of China, to the busy marts of the northern provinces—(Shan-si and Shen-si)—of the same empire. Thus, by the inhabitants of two of the northern, and by those of two of the southern Kwangs, or provinces of China, was the cotton plant first cultivated in the great celestial empire.

A knowledge of the mode of cultivating the cotton plant, was, it is said, eventually imparted, by an intelligent and enterprising Chinese lady, to the inhabitants of the more central province of Kiang-soo. The lady, who thus proved a benefactress to so large a portion of the great Caucasian race, lived some time during the Yuen dynasty—a dynasty this, which swayed the imperial sceptre over China's vast realms, from A.D. 1280 to A.D. 1333. From the province of Kiang-soo, a knowledge of the cotton plant quickly spread throughout the respective provinces of Hoonam, Hupeh, Honam, and Ganhwuy. The lands upon which, in the provinces in question, cotton is grown, are, evidently, for the cultivation of this plant, most admirably adapted. Of this fact, we, in the summer of the year of our Lord 1865, had very unmistakable evidence submitted to our notice, inasmuch as we saw several very extensive plains, which were, literally, teeming with this most valuable product. The lands, which, in the province of

Kwang-tung, are said to produce the best cotton are those of San-tchow—a village this, which is in the district of Pun-yu, and not far distant from the old town of Whampoa. On lands, too, which are adjacent to Sheung-king—a small hamlet this, which is situated in a beautiful valley, beyond the White Cloud Mountains—we have seen luxuriant crops of cotton growing. The lands upon which the cotton plant is produced, are those from which crops of wheat, or barley have been previously reaped. The fields, having been well manured with bean cake, are, then, carefully ploughed and harrowed. At the seed time, which is in the month of April, or May, the farmers hasten to sow their lands, with the seeds of this ever useful plant. This labour is, in some instances, accomplished by sowing the seeds broad cast, and in others, by depositing them in holes, which, by means of dibbles, have been, previously, made to receive them. As the growth of the plant is very rapid, it soon appears above the ground. It seldom, however, attains a greater height than one foot and a half. The foliage thereof possesses a dark green colour, and the flower, which, in the month of August, comes forth in all its beauty, is, in point of colour, yellow. When the plants are in flower, the pods become very much enlarged, and, eventually, so ripe as to burst. At this juncture, the cotton harvest must be immediately reaped, as the heat of the sun, especially when that great orb of day is at meridian, has a tendency to affect greatly the colour of the

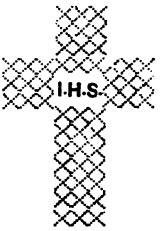
cotton. The wind, also, at this season, is a formidable enemy to cotton fields, as the contents of the capsules, when over ripe, are, thereby, not unfrequently blown away. The cotton harvest, in the south of China, is reaped by women and youths, who, in the discharge of this duty, use their hands. Each of these labourers is provided with a basket, in which to deposit the cotton, which he, or she gathers. The cotton, as it is gathered, is conveyed to the homestead in order that it may, there, undergo the process of a separation from the seed. This operation is effected by passing the cotton between two small rollers, which are set in motion by hand wheels. The seeds, being too large to pass between the rollers, are pressed out of the cotton, and fall into a basket, which is placed on the ground to receive them. Quantities of these seeds, having been exposed to the sun to dry, are, afterwards, deposited in earthenware jars, and, therein, most carefully preserved, until the arrival of the next seed time. If the seeds be, in quantity, superabundant, they are, in large measures, sold to oil merchants, who, by means of presses, extract from them, the oil, which they contain. As cotton seeds, however, are, by some persons, regarded as wholesome food for man, they are not unusually boiled with a view to their being eaten. They are supposed not only to nourish the body, but to impart, more especially, strength to the kidneys. By delicate women they are, also, held in great esteem, on the ground that to the debilitated female system, they impart a healthy tone.

Nor are the stems of the cotton plant thrown away. They, in truth, are regarded, by this practical and thrifty people, as excellent fuel. The cotton, when sold, is, before it can be spun into thread, sent to certain shops, where it is placed on the ground, and, by means of an instrument, which is called Ti-kuung, or "earth bow," well loosened and cleansed. The cotton is, then, by the use of an ordinary spinning wheel, one of which is to be found in almost every cottage, spun into yarn. By this yarn, the cotton weavers, men and women, are enabled to set and keep their looms in motion. But let us now proceed to observe that in close proximity to the weaving shops, which, on the five hundred and eighty seventh page, we have described, there stands a 火藥局 Foh'-Yeuk-Kuuk, or "Gunpowder* Magazine," and in which, for the service of Chinese troops, munitions of war are stored. In this building, during the occupation of the city by the allied armies of Great Britain and France, Indian soldiers were lodged.

On withdrawing from this gunpowder magazine, we passed through that gate of the city, which is, especially, known as the 小北門 Siu-Pak-Moon, or "Small North Gate." Beyond this gate, we, for a few minutes, halted, in order to visit the 大英國兵山墳 cemetery in which, during the occupation of the city by the allied armies of Great Britain and France, the remains of several of the British soldiers, who died in garrison, were interred. This grave yard,

* With regard to the invention of gunpowder, vide pages 390, 391, 392.

which is a small plot of ground, is immediately under the walls of the city. Its selection, as a place of rest for the remains of the departed warriors, was deemed necessary on account of the Chinese braves, who, at one time, by the guerilla warfare, which they maintained, rendered it simply impossible for military funeral parties to proceed with their dead, to the neighbouring hills. It is enclosed by a wall, and has, in consequence of the many bamboo trees, which it contains, the appearance of a shady bamboo grove. Upon entering this field of the dead, we observed, on the side of the wall, a large stone tablet, and upon which there is an inscription. Of the mural tablet and inscription in question, the following are fac-similes.



TO THE MEMORY

OF THE

NON-COMMISSIONED OFFICERS

BUGLERS AND PRIVATES

OF THE

CHINA EXPEDITIONARY FORCE

Buried near this Stone

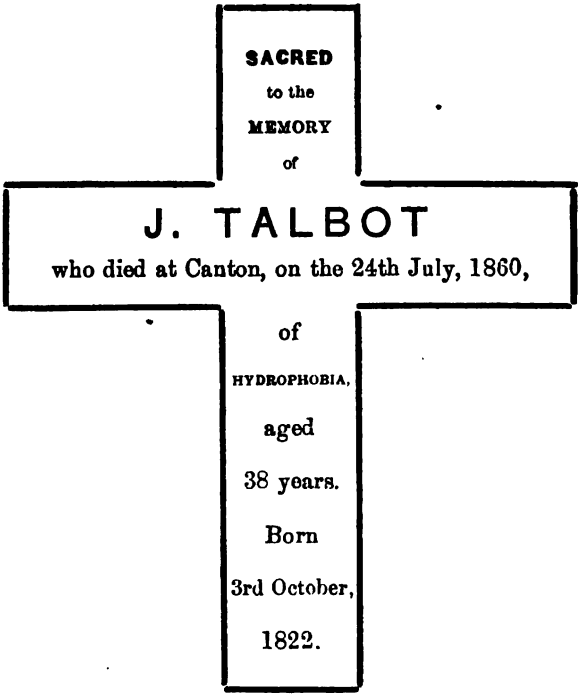
A.D. 1858-59.

	N.C.O.	B.G.S.	P.R.S.
Royal Artillery	1	—	7
Royal Engineers	1	—	4
Royal Marine Artillery	—	—	5
Royal Regiment 2nd Batt.	1	—	7
Royal Marine Lt. Inft.	11	—	89
Fifty-ninth Regiment	—	—	3
Medical Staff Corps	1	—	9

There is, also, amidst the many unmarked graves, which this cemetery contains, two large granite tombs, which, in point of architectural design, bear to each other, a very striking resemblance. On the uppermost slab of each of these tombs, a cross, *in basso relievo*, is carved. On one of these sacred emblems is recorded an inscription, which reads as follows:—

SACRED
to the
MEMORY
of
ROBERT GEORGE STRATON,
Ensign H. M. 5th Regt. Bombay N.L.I.
who died
at
MACAO FORT,
25th July,
1860,
aged
19 years.

And on the other, there is an inscription, which reads thus:—



Of the many departed ones, whose remains rest in this cemetery, Mr. Talbot was the only civilian. This gentleman, who was a native of Westmoreland, England, and who, at the time of his death, was on a short visit to Canton, had, not more than five weeks before his decease, been bitten, at Hongkong, by a mad dog. On the morning of the day of his dissolution, the 24th of July, A.D. 1860, he, whilst in the act of taking a bath, suddenly felt a great dread of water, and, very naturally, concluded that he was labouring

under the influence of hydrophobia. With all haste, therefore, he repaired, from his residence at Honam, to the city, which was, then, occupied by the allied armies of Great Britain and France, and begged the principal medical officer to admit him into the military hospital, saying that he had, not more than an hour ago, experienced premonitory symptoms of hydrophobia. His request was granted; and, after three, or four hours of the most acute suffering, he breathed his last. As there was, at that time, no cemetery at Canton, in which to bury the remains of civilians, the body of this unfortunate gentleman was, in the evening of the day on which he died, lowered, by the hands of British soldiers, into the grave where it, now, rests.

In the second portion of this cemetery—for by a projecting observatory tower, or buttress it is divided into two unequal parts—the remains of several British soldiers were, also, buried. On visiting this second division of the cemetery, we observed, high on the face of the wall, a monumental tablet of white marble, and on which there is engraved the following inscription:—

IN MEMORY OF

THE

Non-Commissioned Officers and men of

H. B. M. 99th Regt.,

Who died at Canton during the occupation of that city by the Allied Armies in the year 1861.

Sergt.	E. Jones,	Aged	25 years	Private	W. Crabtree,	Aged	33 years
Drummer	A. Colclough	,,	19 ,,	,,	J. Sheehan	,,	22 ,,
,,	J Carney	,,	23 ,,	,,	I. Cooper	,,	21 ,,
Private	J. McKibbon	,,	23 ,,	,,	T. Craven	,,	30 ,,
,,	H. Camp	,,	23 ,,	,,	T. Duggan	,,	30 ,,
,,	G. Strickleton	,,	20 ,,	,,	J. McDonald	,,	37 ,,
,,	J. Whalley	,,	27 ,,	,,	J. Cashmore	,,	28 ,,
,,	J. Barry	,,	23 ,,	,,	D. Butter	,,	25 ,,
,,	J. North	,,	29 ,,				

On the uppermost slab of a granite tomb, which is, also, contained in this division of the cemetery, there is engraved an inscription, which reads as follows:—

SACRED

TO THE MEMORY OF

ENSIGN THOMAS GEORGE HUNTER,

Third son of Colonel Hunter, Bombay Artillery,

who died at Canton, 24th July, 1861,

AGED 22 YEARS;

And

CAPTAIN EDMUND HARRY ORD,

Second son of the late Major Ord, R.A.,

who died at Canton, 8th of August, 1861,

AGED 33 YEARS,

Both of H. M. 3rd Regt., Bombay N.I.

This monument is erected to their memory by their brother officers.

On one of the side slabs of the same tomb, there is an inscription to the following effect:—

SACRED,

Also,

TO THE MEMORY OF

Lieut. HENRY MARRIOTT BOYD SANDWITH,*

H. M. 3rd Regt., Bombay N.I.,

Eldest son of the late Col. Sandwith, Bombay Artillery,

who died at Canton, 25th of September, 1861.

AGED 25 YEARS.

During the Canton rebellion, which, as we have elsewhere stated, prevailed throughout the years of our Lord 1854 and 1855, the camp of a regiment of "turbaned" Fokien † braves, was pitched on the plot of ground, which forms the first division of this cemetery. It is now, as we have seen, the resting place of several tens of British soldiers, who, in the service of their country, died in garrison at Canton. We humbly trust that they

> "Rest in the hopes of an eternal day,
> Till the long night is gone, and the last morn arise."

From this military cemetery, we went to the 北較場 Pak-Kaaù-Ch'eung, or "North Parade Ground," on which Tartar troops are, not unfrequently, paraded and reviewed. It is an extensive piece of ground, and is, in all respects, well adapted for the purposes to which it

* Killed by a fall from his horse.

† Many of the inhabitants of the province of Fokien, wear turbans.

is applied. On the north west side thereof, stands a well built hall of brick, and under the roof of which the commanding officers of the Tartar garrison sit in state, when reviews of troops are being held. It is here, too, that the troops in question are paraded for gingall practice at long and short ranges. The targets at which, during this practice, the soldiers aim, are placed on the north-east side of the parade ground. The gingall, which they use, is a matchlock gun, and is so long and ponderous as to require the services of two men. Thus, for example, one soldier places the barrel of the weapon upon his shoulder, while his companion in arms not only supports the stock of the gun, but, at the same time, takes aim and pulls the trigger. In some instances, indeed, weapons of the class to which we are now referring, are not provided with triggers. To work, therefore, guns of this kind, three men are required. Thus, for instance, one man supports the barrel of the gun upon his shoulder; a second, holds the stock, and takes aim; and a third, at a given command, applies a burning match to the well primed pan.

We may, here, observe that all Tartars, who are convicted of capital offences, and, in consequence, condemned to die, are executed upon this parade ground, rather than upon the public execution ground to which, on a preceding page * of this work, we have referred.

* Vide page 471.

We, now, visited the 江西義庄 Kiang-si-i-chong. In this place,—a "city of the dead,"—the remains of all natives of the province of Kiangsi, who die at Canton, are, for a season, deposited. It stands on the north-west side of the Tartar parade ground, and is enclosed by a high circular wall. The wall in question imparts to this receptacle for the dead, the appearance of a miniature walled city. It is approached by folding doors, and consists of streets of houses, or cottages. In each of these houses, there are coffins, which enclose the remains of men, who were natives of the province of Kiang-si, and who, either for official, or commercial purposes, came to the city of Canton, and there died. In this same "city of the dead," there are three, or four very large apartments, which, when we visited the place, were, literally, crowded with coffins awaiting the time for their removal to the province of Kiang-si. In this "city of the dead," there is, a well built funeral pyre, and, upon which the bodies of Buddhist priests, who die in either one, or other of the principal Buddhist monasteries of the city of Canton—the Ocean Banner Monastery, Honam, excepted,—are disposed of by cremation.

On one of the side posts of the entrance doors of this "city of the dead," we observed a large official proclamation, which, in obedience to the commands of the provincial judge, had been, there, placed. It was to the following effect:—"Men, who secretly open tombs

and coffins,* for the purpose of despoiling the dead of their vestments and ornaments, commit a great crime, and are, in consequence, deserving of death by decapitation. Should any person, therefore, be detected in the commission of a crime of this nature, he shall, most assuredly, when brought before the tribunals of the city, receive sentence of death. Moreover, each of his more immediate relatives shall be regarded as a *particeps criminis*. Notice, then, is, hereby, given to all right-minded men, that should they detect any persons in the act of opening graves, or coffins, they are to seize such persons and cast them into prison, in order that they may, in due course of time, be arraigned before the properly constituted tribunals of the city. It is, further, notified that should policemen, in consequence of bribes freely offered and readily received, be induced to close their eyes, so as not to see the wicked deeds of such base offenders, they, on conviction, shall be most severely punished."

On leaving this receptacle for the dead, we proceeded to 七星崗 Ts'at-Sing-Kong, or the "Hill of Seven Stars." This mound is on the north side of the Tartar parade ground. The object, which we had in view, in going thither, was to visit the tumulus in which the charred bones of not less than two thousand four hundred persons, who, on the twentieth day of the

* Evil men re-open, occasionally, tombs with the view of despoiling the dead of their vestments, &c.

fourth month of the twenty-fifth year * of the reign of Taukwang, were burned to death in a theatre. The theatre in question, a large temporary building, consisting of mats and bamboo poles, stood in the street called Kau-Yu-Fong, and was in close proximity to the yamun, or official residence of the literary chancellor. In this large mat theatre, and in the presence of a vast concourse of spectators, a play was, at the time in question, being performed in honour of Wa-Tau, an Æsculapian divinity, who, in Chinese mythology, is very greatly celebrated. Sometime during the performance of the play, a thunder-storm scene was being represented, and, with the view of rendering it most effective, burning firecrackers, to represent thunder and lightning, were, at frequent intervals, thrown from the stage towards the roof of the building. The mats, of which the roof of the building was formed, caught fire, and, in a short time, the whole edifice was enveloped in flames. The spectators of the play were, of course, panic-stricken, and, therefore, quite at a loss to know in what direction to run for safety. Indeed, owing to the rapidity with which the flames spread, there was but one way of escape, and that was through the court yard of the literary chancellor's yamun. The guards, however, fearing to admit—their master, the literary chancellor, being absent on duty—so large a concourse into the court yards of the official residence, which it was their special duty to protect, closed

* A.D. 1846.

the gates thereof, and to the entreaties of the shrieking and perishing masses, who were outside, positively turned a deaf ear. The aged mother of the literary chancellor, who, at the time in question, was residing in the yamun of her son, upon hearing the agonizing cries of the hundreds of human beings, who, in the adjacent street, were being burned to death, commanded that the gates should be thrown open. Thus by the timely interposition of this lady, one hundred persons were plucked as brands from the burning. The charred bones of the vast concourse of persons, who, on this occasion, perished, were gathered together, and buried in this tomb. In front of the tomb, or tumulus, there stands a large tablet, and on which the Chinese characters 火化叢塟之塚 Foh'-Fa-Ts'uung-Tsong'-Ke'-Ch'uung, or "the tomb in which are interred the remains of the myriads, who, in a conflagration, perished," are engraved. At the base of the tablet, on which the aforesaid inscription is recorded, there is a small altar, and, on which, at stated periods, it is customary to present to the souls of the departed ones, the usual offerings. There was, also, at one time, in front of this tumulus, a small monumental arch of granite. At the time, however, of our visit, it was stretched on the earth, having been torn, during a violent storm, from its very foundations. In close proximity to this tumulus, there stands a small temple, and in which, on shelves—placed above an altar—are arranged several wooden tablets. These tablets bear the names of the

many departed souls, whose calcined remains are, in the neighbouring tumulus, enclosed. In this monumental fane, an old man and his wife reside. It is the duty of this aged couple, to burn, on the temple's altar, each morning and evening, with the view of appeasing the manes of the dead, sticks of sweet smelling incense. The sum of money, which, as a remuneration for their services, these aged custodians of the shrine receive is paid, weekly, by the Kaifong, or vestry of the street in which the conflagration, so fatal to human life, occurred. Not far from this place, the French priests possess an extensive cemetery. In it, the bodies of all persons, who, at Canton, die in the faith of the Roman Catholic Church, are interred.

We, now, directed our steps through the village, which is called 下塘鄉 Hā-T'ong-Heung, in order that, from the foot of the stone stair case by which the neighbouring Buddhist monastery of 白雲庵 Paak-Wan-Om is approached, we might have a view of, perhaps, one of the most extensive cemeteries, which this habitable globe contains. It is a Chinese cemetery, and the surrounding hills of which it consists, are, so far as their slopes, or sides are concerned, neither more, nor less than mounds of human dust. This extensive grave yard, which is, in itself, an evidence either of the antiquity of the city of Canton, or of the density of its population, or of both, does, in truth, impress the mind of the beholder, with the idea that this world is, simply, a vast charnel house.

Before proceeding onwards, we entered the small monastery to which, by the name of Paak-Wan-Om, we have just referred, and found that, in the eight, or ten rooms, into which it is divided, coffins, containing human remains, are, for a season, placed.* This simple cloister, in which two, or three Buddhist friars reside, was founded by Shaong-Ho-Hi, or Ping-Nam-Wong, who was one of the two kings, who, in this part of the empire of China, as we have elsewhere observed, so often led to victory, the warlike soldiers of the Tartar emperor Sun-chi. In this monastery, there hangs an iron bell, and from the inscription, which is, thereon, recorded, we learn that, by the conqueror in question, it was, in the seventh year, that is, A.D. 1650, of the reign of Sunchi, placed in its present position. This inscription further states that Shaong-Ho-Hi, or Ping-Nam-Wong, the royal founder of this Buddhistical institution, appointed an officer, who was named Chau-hin-chaong, to superintend the erection of the various buildings of which the monastery consists. On this same bell, there is, also, engraved a quotation from the Buddhist classic.

On the summit of the hill, at the base of which this monastery stands, the king to whom we have already directed the attention of our readers, was—when besieging† the city of Canton—for a period of ten months, encamped. To mark the place of his encampment, and to pay

* For an explanation of this custom, vide pages 540, 541.

† A.D. 1650.

honour, at the same time, to Kwan-tai, the god of war, who had, so signally, crowned his arms with success, he erected, on the top of the hill, a red walled temple. The temple in question is still intact. Above the principal altar, which it contains, stands an idol of Kwan-tai, the god of war, and above a small side altar, there is placed a tablet on which, in letters of gold, the name of Shaong-Ho-Hi, or Ping-Nam-Wong is recorded. On the top of the adjacent hill, Kang-Kai-Mou, or Tsing-Nam-Wong—the royal colleague of Shaong-Ho-Hi—was, also, for a period of ten months, encamped. He, too, in imitation of his co-adjutor, erected—for the purpose of marking the place of his encampment, and paying honour to Kwan-tai, the god of war, —the temple with which the summit of the hill is, to this day, adorned.

Through the extensive Chinese cemetery, to which we have so recently referred, we proceeded on our way to the 洋靛廠 Yeung-tin-ch'ong, or "Prussian Blue Manufactory." The manufactory in question is large, and within its walls, a considerable quantity of Prussian blue is, annually, manufactured. Of this beautiful pigment, much is used* in Canton, and not a small quantity is, at intervals, exported to Shanghai. A knowledge of the art of manufacturing Prussian blue was acquired by the Chinese from Europeans, not very many years ago. On this subject, McCulloch, in his

* Prussian blue, together with powdered gypsum and turmeric, is used in the manufacturing of Canton green teas. Vide page 95.

Commercial Dictionary, observes that "blue is a favourite colour with the Chinese, and in 1810-11 the imports of Prussian blue into Canton from England amounted to 1,899 piculs, or 253,000 lbs. But, for some years past, the Chinese have not imported a single pound weight. The cause of the cessation of the trade deserves to be mentioned. A common Chinese sailor, who came to England in an East Indiaman, having frequented a manufactory where the dye was prepared, learned the art of making it; and on his return to China, he established a similar work there, with such success that the whole empire is now amply supplied with native Prussian blue. The west has derived many important arts from the east; but we incline to think that this is the first well authenticated instance of any art having ever been carried from the west to the east, by a native of the latter. But in all that respects industry, ingenuity, and invention, the Chinese are incomparably superior to every other people to the east of the Indus."

Of the first discovery and manufacture of this useful drug, a writer in the fifth volume of the *Penny Cyclopædia*, says:—"This beautiful pigment was discovered by accident in 1710 by Dies-bach, a manufacturer of Berlin; but the method of preparing it was first described by Woodward in the Philosophical Transactions of 1724. The first step in the operation is to calcine a mixture of potash, or its carbonate, with

animal matter that contains azote, as blood, hoofs, or horns, in an iron vessel, till it ceases to burn with flame. The residual matter is, then, suffered to cool, the soluble portion of it dissolved in water, and the solution, when sufficiently concentrated, yields fine yellow crystals on cooling. This salt was formerly called phlogisticated alkali, and triple prussiate of potash; according to Berzelius it is a double cyanide of potassium and iron, consisting of

Cyanide of potassium	62.
,, iron	25.3
Water	12.7
	100"

"When a solution of this salt is poured into one of protosulphate of iron, a perfectly white precipitate is formed, provided no presulphate be present, but if there is, then the precipitate is of a bluish gray colour; in both cases, it becomes, by exposure to the air, a fine blue, and is, then, washed and dried for use. In this precipitation and by a complicated play of affinities the potassium is replaced by iron, and the Prussian blue procured consists of nearly

Cyanogen	59.3
Iron	40.7
	100"

"Very commonly the solution of cyanide of potassium and iron, procured from the residue of the calcination, is not put to crystallize, but is added at once to the solution of sulphate of iron.

In this case, on account of the excess of potash which it contains, a portion of iron in a state of oxide is precipitated uncombined with the colouring matter; in order to prevent this from injuring the colour of the pigment, either dilute sulphuric acid is added, which dissolves it without acting on the Prussian blue; or alum is mixed with the sulphate of iron, and the uncombined potash uniting with its sulphuric acid, alumina is precipitated instead of oxide of iron, which merely dilutes without otherwise injuring the colour of the product. When a solution of a persalt of iron, such as the nitrate, is used, the precipitate is immediately obtained of a fine blue; but this process does not answer in manufacturing."

"Prussian blue is inodorous, tasteless, insoluble in water, alcohol, œther and oils. It is hygrometric, attracting water strongly from the air which it retains until heated to nearly 280°. Diluted acids do not act upon this substance, but strong sulphuric acid dissolves it, forming a white compound similar to that of starch and water in appearance. On the addition of water the blue colour is restored. Nitric acid and muriatic acid, when concentrated, both decompose it, and the same effect is produced by the alkalis and alkaline earths, but with different results. It is, also, decomposed by a strong heat. Prussian blue is employed both as a water colour and in oil; in the latter case, on account of the deficiency of what is termed *body*, it is usually mixed with white lead, and it will

bear admixture with a large portion of this on account of the intensity of its colour. Its stability is very considerable, and it is not only used as a pigment, but also as a dye. According to Berzelius it was used in Sweden instead of smalt to give writing paper a blue tint, but the paper was found to acquire a disagreeable greenish hue."

The 清眞寺 Ts'ing-Chan-Tsze, or "Mohammedan Mosque," which stands at a short distance beyond the north gate of the city, was the object of interest to which we next repaired. This house of prayer, which is a well constructed edifice, and which affords evidence of having been recently restored, is, by all Chinese Mohammedans, regarded as the most sacred of the five mosques,* which the city of Canton and its environs contain. The principal shrine, in which, five times daily, the followers of the great false prophet Mahomet, assemble to pray, is so arranged—and this, indeed, is the case with all mosques in China—that the worshippers look, when praying, towards the west, where stand Mecca, the city in which the prophet was born, and Medina, the city in which he died and was buried. The custom of praying with their faces towards their holy cities, must have been borrowed, by the Mahommedans, from

* Of these mosques, the first is situated in the street called Ho-Poon-kai; the second, in the street named Naam-shing-li; the third, in the street styled Kwong-t'aap-kai; the fourth, in the street known as Siu-tuung-ying; and the fifth, beyond the great north gate.

the Jews. Thus, for example, we read in the Holy Scriptures that the prophet Daniel, when a captive in the kingdom of Darius, and far, therefore, from his native land, prayed with his face towards Jerusalem, it being customary with the Jews, wherever placed, to look, when worshipping, towards that holy city, as the place where their temple stood, and where, alone, the Almighty and Everlasting God had put His name.

Attached to this mosque, which, in point of architectural design, is Chinese, rather than Moorish, there is a small grave yard in which the remains of several of the earliest converts to this wide spread faith, are buried. At the extreme end of this cemetery, there is a domed tomb. Within it, rest the remains of a Mohammedan worthy, to whom we have elsewhere* referred as the great apostle of this false religion, to China, and who, by the Chinese, is named Soo-Ap-Pak-Choy. According to Chinese records, this departed one was the maternal uncle of Mahomet, he being the younger brother of that extraordinary man's mother. The Chinese annals, to which we have, this moment, referred, further state that this apostle of Mohammedanism, † on his first arrival in China, combined with the duties of a teacher, those of a commercial trader. He died in the third year, that is, A.D. 630, of the reign of Tai-tsung,

* Vide page 339.

† Respecting the doctrines, which are taught by Mohammedans, vide pages 340, 341, 342, 343.

who, as second sovereign of the Tang dynasty, began to reign A.D. 627, and died after a reign of twenty-three years. This tomb, which, owing to the fact of its having been built according to the Moorish style of architecture, is, by the Cantonese, termed the bell tomb. It was, to the citizens of Canton, for many years, a source of terror. They, one and all, laboured under an impression that, from it, unearthly noises were frequently heard to proceed, and towards it, in consequence, neither wayfarers, nor grasscutters, nor gatherers of fuel, nor goatherds dare to approach. During the reign, however, of Shun-tsung, who, as ninth and last sovereign of the Yuen dynasty, began to reign A.D. 1333, and died after a reign of thirty-five years, an Arabian ambassador, who was named Sat-too-la, arrived in China, with seventeen Mohammedan families as his followers. He was, by the emperor, as, on a former page, we have stated, appointed to superintend not only the Chinese, who had embraced this new faith, but the mosques, also, and other buildings in which, for religious purposes, it was their custom to assemble. Over all tombs, too, containing the remains of Mohammedans, but more especially over the sepulchre to which we are now more particularly referring, he was charged, by his imperial majesty Shun-tsung, to exercise a supervision. This ancient tomb is regarded, by the Mohammedans, as highly sacred, and to bend in adoration before it, pilgrims of the sect of Mahomet, from near and

distant parts of the empire, do, occasionally, come. The grave yard, which contains this ancient tomb, is shaded by trees of various kinds. Of the trees in question, those, which, in point of altitude, are most conspicuous, are cotton trees. Upon the lofty branches of these trees, chattering magpies not unfrequently build their nests. In the immediate vicinity of this mosque, there are not only the ruins of other domed, or Moorish tombs, but other grave yards in which repose the dust of men, who died in that faith, which, in the first instance, was, by Mahomet, as its founder, and, afterwards, by his followers, so ably and so zealously propagated.

From this Mahommedan mosque, we directed our steps to a silk farm, which is called 東利園蠶 Tuung-Li-Wai-Ts'aam. This farm is situated at 橫海頭 Waang-Hai-Tau, and is in close proximity to the Mohammedan mosque to which we have just referred. It is of interest to travellers, inasmuch as an opportunity is, there, afforded them, of seeing—that is, during the silk season of the year—the various processes, which are observed in the breeding and rearing of silk worms. Moreover, they may learn, at the same time, the means by which raw silk is obtained. The silk establishment,* which, at Tuung-Li-Wai-Ts'aam, we visited, stands alone. It consists of mud walls, and a roof of red clay tiles.

* This establishment is, now, in abeyance. It is necessary, therefore, for all travellers, who are desirous to visit a silk worm establishment, to proceed beyond Waang-Hoi-Tau, to the closely adjoining village of 瑤臺 U-t'oi.

On entering it, we saw, in the porch, an altar in honour of Si-san-tai-sing-cham-koo-sien-laong, the goddess, or tutelary deity of silk worms. And of this goddess and altar, let us, in the first instance, say a few words. This goddess, then, who, when in the flesh, possessed great personal attractions, lost, for a time, sight of her father, who, on matters of business, suddenly left his home, and did not return. She, therefore, together with her mother, became greatly distressed in mind, and refused to partake of food. The horse, however, riding upon the back of which, her father had set out on his journey, returned home in due course of time. This beautiful and disconsolate daughter of a lost, or absent father, observed, on one occasion, that she would cheerfully marry any one, who should succeed in bringing back, in safety, her missing parent. The horse, having overheard these remarks, on the part of this bereaved young lady, immediately gallopped away in search of the lost one. This sagacious animal, in the search, which it made, proved successful, and, in the course of a few days, returned to the homestead, having on its back the long lost lord. During the four, or five days, which immediately followed the return of him, who, for some time, had been lost, the horse, which had found him, and which, in safety, had brought him back to his home, neighed incessantly. The conclusion, therefore, at which the wife of him, who was lost, but now found, arrived, was to the effect that, in marriage, the horse was de-

manding her daughter. The singular opinion, which, on this subject, she very warmly entertained, was mentioned to her husband. He, however, laughed at notions, which were of a nature so absurd and extravagant, and, in short, contented himself by observing that it was beyond the range of possibility for a marriage to take place between a human being and a brute beast. The horse, hearing of the observations, which his master, the father of the young maiden, had made, became greatly enraged and refused to work. His master, therefore, made a resolution to put him to death —a resolution this, which was immediately carried into effect. From the carcase of the horse, the hide was, in due time, removed, and, for the purpose of drying, was, at once, exposed to the rays of the sun. The young lady, the maker of the rash promise to which, in a preceding sentence, we have referred, was, whilst passing, on one occasion, the drying hide, suddenly enveloped in the same, and borne in triumph, through space. In the course of five days, the flying hide returned, and spread itself over the top of a mulberry tree, which grew in close proximity to the house of the maiden's father. The young lady, also, returned, and, in the form of a silk worm, rested on the branches of the same mulberry tree. Upon the father and mother of the maiden drawing near to the mulberry tree, to behold a sight so singular, the horse's hide and the silk worm were each metamorphosed into an angel. Of these angelic

beings,—both of whom were sitting on a cloud—one addressed the aged pair, in the following strain:—"YuukWong-Tai, the Pearly Emperor has declared that, in the fulfilment of promises, I, your daughter, and my companion, your former steed, are faithful. He, therefore, as a reward, has conferred upon us the nature of angels, and has, for ever, made us blessed. Lament not, therefore, our departure from you."

As the young lady was, in the first instance, metamorphosed into a silk worm, she is, now, and, indeed, has been, for ages past, regarded as the tutelary goddess of silk worms. She is worshipped under the name of Sai-shan-tai-shing-cham-koo-sien-laong.

Upon the altar in honour of this goddess,* there is placed a basin containing spring water. With the water in question, and by means of a bunch of mulberry leaves—and as a rite of purification—the attendants besprinkle themselves before they enter the rooms in which the silk worms are kept.† Of these rooms there are, in this establishment, four. They occupy, as it were, the centre of the building, and abut on a passage, or corridor, by which the four inner walls of the house are encircled.

Now, in describing what we further saw and learned, on the occasion of our visit to this

* In every house, in which silk worms are reared, there is an altar in honour of this goddess.

† This singular custom is observed in all establishments, in the South of China, in which silk worms are reared. Were it not observed, it is supposed the silk worms would sicken and die.

silk establishment, let us proceed to point out the various methods by which, in the south of China, silk worms are bred and reared. The Chinese, then, who are engaged in this important branch of industry, select a certain number of male and female cocoons. In distinguishing male from female cocoons, they, as experts, experience, of course, not the slightest difficulty. This will clearly appear, when we state that cocoons, which contain male moths, are, in form, very pointed at each end, and stronger, though, in size, smaller than are those, which contain female moths. Again, of the cocoons, which contain female moths, it may be said that they are large, thick, round, and soft. At the expiration of a period of fifteen, or twenty days, each moth leaves its cocoon. This liberation from its place of confinement, it readily effects by ejecting a fluid, which dissolves a portion of the cocoon, and, thereby, forms, for it, a way of escape. All moths, which, at the time of their birth, have expanded wings, are regarded as serviceable, whilst those, which have crumpled wings, no eye brows, red bellies, dry tails, and without down, are regarded as unserviceable. Moths of the former description are, we need scarcely observe, carefully preserved, while those of the latter class are, at once, destroyed. The male moths are permitted to copulate only with those female moths, which left their respective cocoons, on the same day, as did the males themselves. To allow male moths, which were born on one, and

the same day, to copulate with female moths, which were born on the preceding, or following day, is a practice, which, in China, is never observed. It is, in short, a custom, which, in the estimation of all Chinese breeders and rearers of silk worms, ought not to be observed in any silk producing country. The period, during which the male and female moths are allowed to be together, consists of sixteen hours, that is, from six o'clock A.M., to ten o'clock P.M. The male moths having, at the expiration of that period of time, been removed, each of the females is placed on a sheet of coarse paper in order that, thereon, she may lay her eggs. In the silk districts, however, of the midland provinces of China, and owing, we suppose, to the severity of the climate, pieces of cloth, instead of sheets of coarse paper, are, for this purpose, had in requisition. The number of eggs, which one moth lays, is, generally, five hundred, and the period of time required by her, to effect a labour so great, is, we apprehend, seventy-four hours. The moths are, of course, ephemeral, and live, therefore, a very short time. The females, indeed, die almost immediately after they have laid their eggs, and the males do not long survive them. The eggs, which are of a whitish, or pale ash colour, are not larger than so many grains of mustard seed. The eggs, when eighteen days old, are carefully washed with water. This ablutionary process is accomplished by drawing, very gently, each sheet of coarse paper on which the eggs, by the moths, have been laid,

—and to which the eggs still very closely and firmly adhere—through tepid, or warm water contained in a wooden, or earthenware bowl. During the autumn, the eggs, still adhering to these coarse sheets of paper, are most carefully kept in a cool chamber. In the room in question, these sheets of paper, each of which is literally covered with eggs, are, from bamboo rods, which are placed in a horizontal position, suspended back to back. In the tenth month of the Chinese year—a month this, which corresponds with that of December—these sheets of paper are, with their precious contents, rolled up, and, then, deposited in a room, which is not only clean, but free, at the same time, from all obnoxious smells and influences. On the third day of the twelfth month of the Chinese year, these sheets of paper, with their contents, are, again, washed,* and, afterwards, for the purpose of drying, exposed to the rays of the sun. In the spring of the following year, these sheets of paper, the eggs being now ready to bring forth young, are placed on trays. The trays in question, with their contents, are, then, deposited on shelves, which are made of bamboo rods, and which are arranged along the walls of a room, which is not only well swept, but, at the same time, well warmed.

* Great care and attention are required in the discharge of this duty, in order that all the eggs may be hatched early in the season, and at one and the same time. For were the eggs to burst into life at intervals, rather than at one and the same period, great losses, on the part of the proprietors thereof, would be sustained.

This last mentioned duty is invariably discharged, when the sky is bright and clear. For were this work performed on a dark and gloomy day, the cocoons, so say the Chinese, would, most assuredly, prove defective. That is, the silk threads derived therefrom, would, in texture, be rough and broken, and, in appearance, dull, rather than bright and shining. The shelves and trays, to which we have just referred, are invariably, if not of necessity, made of bamboo rods, as wood of that nature, not being aromatic, emits, of course, no smell. The silk worms, at the time of their birth, are, in point of colour, black. They are so small as scarcely to exceed, in size, the head of a pin, while in breadth, they are so narrow as hardly to surpass a hair's width.

Owing to the diminutive size of the silk worms, it is imperatively necessary for the persons, who are especially appointed to administer to their wants, to cut the mulberry leaves, which, as food, are given to them, into very small pieces. In order, too, that these leaves may retain as much, as is possible, of the juice, or sap with which they are charged, it is necessary to cut them into small pieces, by means of very sharp knives. It is, also, very important that silk worms should not be fed upon mulberry leaves, which, in consequence either of dew, or rain, are at all damp, as such food has a tendency to fill them with water, rather than with silk. Such leaves, therefore, are, during the damp, or rainy seasons of the year, carefully

dried ere they are given, as food, to these little creatures. It is, also, necessary that these leaves, should be quite fresh, inasmuch as leaves, which are old and partially withered, not only fail to nourish the silk worms, but, at the same time, render them costive. When the silk worms are quite young, they are fed, at regular seasons, not less than forty-eight times, in each period of twenty-four hours. In due course of time, however, their meals are, in point of number, reduced to thirty, during each period of twenty-four hours, and when they have attained their full growth, they are fed three, or four times only, throughout the course of each day. Occasionally, the silk worms—that is once, or twice, during the first month of their age—are fed on mulberry leaves, with which the flour of green peas, the flour of black beans, and the flour of rice have been well mixed together. It is supposed that a mixture of this nature, not only cools the silk worms—not only rids them of all noxious matters—but, at the same time, causes them to produce silk, which is very strong in the thread, and very glossy in point of appearance. Like all other creatures, these insects have their seasons of rest. To these various periods of repose, the Chinese apply distinguishing names. Thus, for example, the first sleep, into which the silk worms fall, and which takes place on the fourth, or fifth day after their birth, is termed the ngoh-min, or "moth sleep." It extends over one day. On the eight, or ninth day after their birth, the second sleep occurs, and to which the name of

i'-min, or "second sleep," is applied. This period of rest is, in due time, followed by the third, and to which the term of saam-min, or "third sleep," is given. Into this sleep—the third—the silk worms fall on the fourteenth day after their birth. The fourth, and last sleep into which they fall, and which takes place on, or about the twenty-second day after their birth, is styled, in consequence, we suppose, of its long duration, the "great sleep." During each of these periods of repose, the worms cast their skins. On the near approach, too, of each period of sleep, they have no appetite for food. They, also, erect the upper parts of their bodies, and, when in this position, fall asleep. As they, during each of these seasons of sleep, cast their skins, nature, of course, requires that they should continue in a state of repose, until the new skins have become fully matured. The new skins having, at length, acquired their full form and strength, the silk worms experience greater ease in casting off their old skins. Of the old cuticles, the silk worms relieve themselves as follows :— That part of the skin, which covers the head of the silk worm is, in the first instance, broken. The worm, then, commences to wriggle like a snake, and ceases not to do so, until it has succeeded in completely disentangling itself from the old, or outer skin, which, as a worn out garment, is, by it, no longer required. The old skin having been cast aside, the silk worm quickly grows in strength and stature. It sometimes happens, however, that the silk

worm dies, in consequence of its inability to free the ends of its body from the old skin.

Between the first, second, and third periods, or seasons of rest, there are, generally, intervals of three, or four days, and during which intervals, the little creatures eat, most voraciously, the mulberry leaves, which, as food, are given to them. It is, however, during the four, or five days, which immediately follow the "great sleep," that they have an appetite for food infinitely greater than that, which they have, hitherto, manifested. When they have reached the age of thirty-two days, they are full grown, each being about two inches in length, and, in point of thickness, almost equalling the little finger of the human hand. When the silk worms are gradually increasing in size, they are, with the view of affording them more space, divided, periodically, into a greater number of lots. These little creatures, which, in the first instance, were, in point of colour, of a whitish hue, assume—now that they are full grown—the colour of yellow amber. It is at this period, also, that they cease to partake of food, and begin to spin their webs. For this purpose, closely knitted bamboo frames, and to each of which several small loops of the same material are attached, are placed above the trays on which the silk worms are spread. Into these little loops, the silk worms crawl, and, then and there, begin to spin the silk, from their mouths. They, in the discharge of this duty, move their heads first on one side, and, then,

on the other, and, in short, cease not to do so, until they have succeeded in enveloping themselves in cocoons. The time, which they require to accomplish this labour, is, we apprehend, from three to five days. So soon as they have succeeded in enveloping themselves in cocoons, they fall into a state of coma. Each of these useful creatures now casts, once more, its skin, and, eventually, assumes the form of a chrysalis. The bamboo frames, to each of which many cocoons are attached, and in each of which cocoons a chrysalis is, of course, contained, are placed near to slow fires of charcoal, or wood, in order that, by the action of fire, the chrysalis, which each cocoon contains, may be destroyed. Were the rearers of the silk worms not to adopt this plan, each chrysalis would, in the course of three weeks immediately ensuing, burst, as it were, its bands, and appear in the imago form. Each chrysalis having, by this process, been destroyed, the cocoons are, at once, removed from the bamboo frames, and placed in baskets. Women and girls are, now, called upon to unwind the cocoons—a labour this, which, by placing the cocoons in small vessels containing boiling water, they very readily effect. In the selection of women and girls for the efficient discharge of this work, great judgement is, indeed, required. It is, in truth, imperatively necessary that the labourers should be skilful of hand, and expert in the business—that is, fully capable of making the threads of equal size, and very smooth, and, in point of colour,

bright and clear. When the cocoons are put into small vessels containing boiling water, the outer layer, which is called the silk rind, or shell, is first unbound. This preliminary task having been brought to a successful issue, another set of women and girls, who are, also, expert at the business, are called upon to unwind the inner layers of the cocoons. These inner layers are termed the silk pulp, or flesh. From cocoons, which are long, white, and shining, a thread of silk, small and good, is obtained, while from those, which are large, and dull of colour, and not firm, a coarse thread of silk is derived. Again, from those, which are indeed bad, or quite inferior, a very coarse silk thread is procured. Of all silk threads, which, by bad, or very inferior cocoons are produced, silk stuffs, which are used as a lining for dresses, are manufactured. One woman, an ordinary labourer, can unwind, in the course of a day, a quantity of silk, which, in point of weight, equals four taels. The most expert labourers, however, cannot, we apprehend, unwind, in one day, a portion of silk, which, in point of weight, exceeds five, or six taels. Of the various families engaged in the culture of silk, those, who are industrious and well conversant with their duties, can finish one season, or harvest, as it may not inaptly be termed, in the course of eighteen, or nineteen days. Work people, however, who are but ordinary, or second rate in the discharge of such duties, will require twenty-four

days, in which to perform the same amount of work. Let us, now, proceed to observe that the boiled chrysalises are not, as refuse, or offal, thrown away. The contrary, indeed, is the case. For as food of a strengthening nature, they are, by the Chinese, eaten. On the occasion of a visit, on our part, to the large silk town of Kow-Kong, we were respectfully invited by the proprietress of a silk farm to join with her in eating a dish of boiled chrysalises. This invitation, which was most politely given, was, by us, most courteously refused.

In the silk districts of the province of Kwantung, there are, annually, not less than seven seasons, or harvests. The first of these seasons begins, as we have already observed, in the month of April. During the second and third seasons, the cocoons are, generally speaking, of a green colour. There are others, however, though few in number, whose colour resembles that of silver. In the fourth, fifth, and sixth seasons, the silver coloured cocoons are very numerous. They are called, in consequence of the silvery appearance, which they present, the white cocoons.

At the close of the seventh season, which takes place in the month of November, and which by some is termed the cool weather season, and by others, the small season, the labourers may be seen cutting down the mulberry shrubs close to their roots. The branches of these shrubs are then lopped off, and

bound together in bundles, in order that, as fuel, they may be sold to the neighbouring cottagers.

But let us, now, proceed to close our remarks on this subject by observing that silk worms require at the hands of their attendants, the greatest degree of care and attention. They flourish best, when the sky is clear and the atmosphere pure. The extreme either of heat, or cold, is very injurious to them. It is, therefore, desirable that the persons, who have charge of them, should be careful to maintain in the chambers in which they are reared, an uniform temperature. The state of the temperature of a chamber of this kind, is ascertained not by means of a thermometer, but by the sensations, which are produced upon the half naked body of the person, who is in charge of the silk worms. He, having divested himself of almost all his clothing, enters, at intervals, for this purpose, the chamber in question. When the weather is either cool, or damp, Chinese earthenware stoves are used to impart heat to the room. Again, as lightning is regarded as injurious to these useful creatures, great pains are taken, when a thunder storm is either approaching, or apprehended, to cover the trays and shelves on which the worms are placed, with sheets of thick brown paper—a precaution this, which, of course, tends greatly to intercept the lightning's vivid glare. Thunder is, also, injurious to these little reptiles, alarming them, as it does, by its loud and rattling peals. Indeed, so readily are silk worms alarm-

ed and disturbed by noises of all kinds, that it is regarded as an especial duty on the part of those persons, who have charge of them, to speak, when attending upon them, in a subdued tone of voice.

The principal diseases, which, to silk worms, are incidental, are, by the Chinese, named, respectively, Fuung-tsun, or a "sickness arising from wind," and Tsak-fuung, or "thief wind sickness." The first named sickness is regarded as one of a very fatal nature. It is further stated that all silk worms, which have been attacked by, and recover from, this disease, are so weakened as to produce, in future, silk of a very inferior quality. The second mentioned sickness, which arises, it is said, from unfavourable winds, is, also, one of a very deadly nature. The silk worms, when suffering from this last named disease, become, in point of colour, very red, and, in their movements, so torpid and stiff, as to be almost unable to crawl. For the purpose of guarding the silk worms against this disease, great pains are taken to close the doors of the rooms in which they are kept. Care is, also, taken to protect the silk worms from flies and other insects. Vigilance, in this respect, is deemed necessary on the ground that some of these pests, if not driven away, suck the blood of the silk worms, while others deposit on their bodies, eggs, the larvæ, issuing from which, prove to them, very destructive. But besides the many observances, which we have already enumerated, the Chinese

entertain very strange, and superstitious notions with regard to the precautions, which, they say, ought to be observed in the rearing of silk worms. Thus, for example, they will not, on any account, allow women, who are *enciente*, or who have been recently delivered of children, to enter rooms in which they are kept. Persons, who are in mourning, are, also, strictly forbidden to draw near to such places, until seven weeks, or forty-nine days of the period of mourning, have elapsed. Again, all persons, whose duty it is to attend upon silk worms, are commanded not to eat ginger. From beans, which are distinguished by the name of Ts'am-tau', they are, also, called upon to abstain. Again, they are forbidden to partake of meats, which have been fried in oil. Moreover, they are not suffered to have in their pockets, or about their dress, anything, which is at all of an odorous nature. To each of these commands, or regulations, the strictest allegiance is demanded of all persons, who are appointed to superintend the breeding and rearing of silk worms. Further, it is expected that no one will presume to enter a room in which silk worms are kept, without having, in the first instance, as a rite of purification, besprinkled himself with pure water. For this purpose a basin of water is placed,—as we have, indeed, already intimated,—on an ordinary altar, which, in honour of the goddess of silk worms, stands in the porch of the establishment. The water is applied to the face, as we before

observed, by means of a small bunch of mulberry leaves. On the occasion of a visit, which, in the year of our Lord 1862, we paid to the city of Tai-laong, we entered an establishment, in the various rooms of which several thousands of silk worms were being reared. As we crossed the threshold of each apartment of which the establishment in question consisted, the man, who was in attendance upon us, dipped a bunch of mulberry leaves into a basin of spring water, and, therewith, besprinkled us. This singular custom failed not to remind us of the royal psalmist David, who, in the seventh verse of the fifty-first psalm, is represented as exclaiming, "purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow." But let us now bring our remarks on these singular ceremonies, to a close, by stating that, in the silk districts of the north of China, grains of rice are, as an auspicious observançe, thrown upon the heads of persons, when either entering, or leaving a chamber in which silk worms are kept.

We now hastened to the neighbouring village of 瑤壹鄉 Ü-t'oi-heung. Of the inhabitants of this village, many are engaged not only in breeding and rearing silk worms, but in preparing raw silk for the Canton market. The great object, however, which we had in view in visiting this village was not to call at any of the various silk establishments, which it contains, but rather to visit a tomb in which are buried the remains of a distinguished Italian

priest. The tomb, to which we are now referring, is large. It is built, if we mistake not, of a hard cement, which consists of chunam and red sand. In form, it resembles the Greek letter omega. On each side of the approach to the tomb, there is erected a stone pillar, which is surmounted with the figure of a lion. This tomb is, in short, similar, in all respects, to those sepulchres in which the remains of Chinese officials, or gentlemen of high rank, are interred. It was erected at the command and expense of Kanghi, who, as eighth sovereign of the Great Tsing dynasty, began to reign A.D. 1662, and died after a reign of sixty-one years. On the tablet of this tomb, two inscriptions are engraved. Of these epitaphs, one is recorded in the Latin, and the other in the Chinese tongue. The former reads as follows :—

Hic
jacet
Josephus
Provana
Societatis
Jesu
Professus Sacerdos, et
Missionarius
Sinensis,
qui
a Sinarum
Imperatore
Kâm-hī
In Europam
missus fuerat
legatus,
redux circa caput
Bonæ spei
Fatis cessit
Anno 1720
Die 7 Februarii,
ætatis anno 62
Societatis 47
et jussu Imperatoris
in hoc loco sepul-
tus fuit die 17 De-
cembris, 1722.

The latter reads thus:—

耶穌會士聖名若瑟係意大理亞國人生於順治十六年二月初六日於康熙三十一年進中國蒙聖思差往大西洋公幹終于康熙五十九年二月初七日巳時復蒙皇恩特賜安葬

欽差艾公之墓

康熙六十一年十一月初十日立

On a large marble slab, which stands in front of the tomb, the following Chinese inscription is recorded:—

欽差艾公之墓

艾先生諱若瑟號遜爵迺泰西意大理亞國人也遙遡先生父祖世官侯位
翩翩公子次列鴈行天賦英俊仁德超凡幼棄家業婚宦矢志精修科試進
會未幾數載遍遊列國敷傳聖教勸化欽崇直抵華粵
欽取進京效五載于康熙四十六年十月內
欽差往大西洋公幹而先生偶染微恙留居一十三載於康熙五十八年九
月蒙羅瑪教王另差大人代伊復
命再留優養而先生苦志不從懷沐浩蕩
皇恩溪慮波濤險幻堅爲復
命遂航海徂東經由小西大浪山偶病而遊備棺殮運雖先生赴召王樓實
天意隆重巨勳而爲公垂諸不朽也于康熙五十九年六月舟抵
羊城舁厝城西錦雲堂內業已兩週康熙六十一年四月內荷蒙
皇上持旨遣予屆粵着地方官採買山地十畝備理安葬以慰勳績勤勞置田業
二十六畝零實爲春秋拜掃永遠之費今蒙
各憲迎於墳前致祭於墓側恩寵榮耀能有幾人耶寧非天心之與聖庥若
合符節哉想先生已登天域豈不快哉予因奉
命敬述公之懿德爰勒於石誌不朽云爾
欽差養心殿內務府陳所社頓首拜書

康熙歲次壬寅年十一月初十日立

Of the Chinese inscription, which is recorded on the preceding page, the following is the purport:—"Joseph Provana, the teacher, a native of the great western nation of Italy, and whose father and grandfather were high officers of state, and whose many relations were, for their virtues renowned, was deeply learned, being well versed in several branches of literature. When young, he devoted the whole of his time to study, and in order that he might uninterruptedly pursue letters, he declined to enter into the estate of matrimony. He, eventually, obtained high literary honours. In the course of time, he resolved to preach the doctrines of Christianity to men of other and distant climes. He, therefore, with this object in view, embarked for China. On his arrival in the country in question, he was commanded by Kanghi, the emperor thereof, to reside in the imperial city of Pekin. The commands of this sovereign, he, of course, readily and implicitly obeyed. After a residence, however, of five years in Pekin, he was appointed by Kanghi to proceed as his imperial majesty's legate, or ambassador to the court of Portugal. This honour was conferred upon him, in the tenth month of the forty-sixth year, that is, A.D. 1708, of Kanghi's reign. Without delay, he entered upon his mission, and, in due time, safely reached the shores of Portugal. Shortly after his arrival in that kingdom, he became seriously ill. His health, on his recovery, being regarded by his physicians, as more or less delicate,

he, at their request, and at the earnest solicitations of his friends, continued to reside in Portugal during the thirteen years, which immediately followed his arrival in that country. At length, the king of Portugal, finding that Provana was in too delicate a state of health, to return to China, resolved to accredit to the emperor of that country, an ambassador of his own. To the king of Portugal, however, Provana observed that neither winds, nor waves, nor disasters of any kind were to him a source of terror, and that, despite the delicate state of his health, it was, simply, a duty incumbent upon him, to return to the court of an emperor, who, in former years, had ever treated him with such marked honour and respect. He, therefore, once more, embarked for China. On the arrival of the ship in which he sailed, at a place called Siu-Sai-Taai-Long-Shaan, which is a small sea port on the coast of China, he died. A coffin, in which to enclose his remains, was immediately procured, and, on its being hermetically sealed, no difficulty was, of course, experienced in forwarding it, with the precious dust, which it contained, to the city of Canton. At the city in question, it arrived sometime during the sixth month of the fifty-ninth year, that is, A.D. 1721, of the reign of Kanghi. It was deposited, for a period of two years, in a hall, called Kum-wan-tong, which is situated in the western suburb of the aforesaid city. In the sixty-first year, that is, A.D. 1723, of the reign of Kanghi, an

ambassador, who was named Chan-Soh-She, having, for this purpose, been commissioned by Kanghi, gave commands to the members of the local government at Canton, that, by them, a plot of ground, one hundred Chinese feet in length, was to be purchased as a private cemetery in which to bury the remains of Provana. These commands were promptly obeyed. Further orders were, then, given to the effect that a piece of arable land, equalling, in point of area, two hundred and sixty Chinese feet, was to be purchased as an endowment for the tomb. This command was also obeyed, and, for many years, twice annually, certain local officials, as representatives of the emperor Kanghi, or his successors, presented, on the altar of this tomb, offerings, and paid, at the same time, adoration to the manes of Provana. The aforesaid inscription was composed by Chan-Soh-She, and the tablet on which it is engraved, was erected by the same personage, on the tenth day of the eleventh month of the sixty-first year of the reign of Kanghi. On withdrawing from this tomb, we passed through the respective villages of 王聖堂 Wong-shing-t'ong, and 西村 Sai-ts'uen, to Shamien, and thus terminated our fifth walk.

CHAPTER EIGHTH.

OUR SIXTH WALK.

Rice Market.—Pig Market at Kum-li-fau.—Missionary Chapel.—Flower Gardens at Poon-Tong.—Buddhist Monastery and Garden at Fa-ti called Taai-Tuung-Koo-Tsze.—A small Landscape Garden called Hang-Lum-Chong.—A Buddhist Monastery and Garden at Fa-ti called Chau-Fuung-Tsze.—Nursery Gardens at Fa-ti.—Howqua's Garden.—Establishments in which Duck's eggs are hatched.—Village at which Ducks are reared.—Temple called Siu-Puung-Sin-Koon.—Flower Garden of the Ho Family at Chuung-Hau-Tsuen.—Tea Plantation.—Che-me, or Teetotum Fort.—Cemetery in which the remains of foreigners are buried.—Lime Kilns at Paak-Hin-Hok.—Fort called Fuung-Wong-Kong.—Canton Matting Manufactory.

Our party, on this occasion, ought, we think, to be styled a water, rather than a walking party. Thus, for instance, in the morning at eight o'clock, we embarked in hong boats—the gondolas of the Canton, or Pearl river—and directed our course to the 米埠 Mai-Fau, or "Rice Market," which is situated at a very short distance beyond the west end of Shamien. This rice market is, in short, a water village. That is, the various rice stores and houses of which it consists, are erected over a portion of the bed of the Canton river, on pillars of wood and stone. These dwellings are built so substantially as to have, when seen at a short distance, the appearance of houses standing securely on *terra firma*, rather than above the waters of the Canton, or Pearl river. With a

temple, also, this water village is provided. In this shrine, an ordinary wooden altar is erected, and a tablet--rather than an idol—on which is recorded the name of a heathen deity, is, apparently, the object of adoration. The village is traversed by a street, which is well floored with strong deal planks. Each day, at six o'clock in the morning, and throughout the course of the four hours immediately ensuing, this street has an appearance of bustle and activity, which, at the same hours of the day, is not surpassed, perhaps, by the bustle, which prevails in many of the most important thoroughfares of which the city of Canton can boast. Running to and fro in the street of this water village, were many strong and healthy children. Our visit to this singular place, was, evidently, to these youngsters, a source of much delight, inasmuch as they, with a joy that was very apparent, eagerly thronged around us. The rice merchants, also, gave us a hearty welcome, and, several times, asked us if we had come to their market for the purpose of purchasing rice. This place was, at one time, a floating, rather than a water village inasmuch as the rice stores of which it, then, consisted, were erected upon huge barges, which were provided with lower and upper stories. When, at the close of the last war, which Great Britain and France waged with China, the blockade of the Canton river was raised, we saw these floating houses in the act of returning from the Fa-ti creek,—in which, during the war, they had sought a refuge—to

the anchorage, which, prior to the commencement of hostilities, they had occupied. As they floated down the river in company, they presented the extraordinary appearance of a village under way. In the year of our Lord 1865, the majority of the floating houses, to which we are, now, more particularly referring, were destroyed by fire. Indeed, not more than five of them came unscathed from the conflagration. Upon pillars of wood and stone, therefore, rather than upon barges, the great majority of the new buildings are erected.

On withdrawing from the water village, we proceeded to the 西猪欄 Sai-chue-laan, or "Western Pig Market." The market in question is situated at 金利埠 Kum-li-fau, which is one of the many districts, or wards into which the extensive western suburb of this city is divided. The pig market consists of several large buildings, which form not only the place of business, but the home of the pig dealers. The various buildings, which constitute this market, are covered with lofty roofs of tiles. The inner sides of the walls thereof, which are made of bricks, are, in many instances, adorned with long strips of red paper, each of which is contained in a frame of wood, and upon each of which, Chinese characters, having a reference to the advantages of the temporal blessings of happiness, peace, and prosperity, are recorded. At the end of each building, there stands, in an elevated position, an altar in honour of the tutelary deity of pig dealers. This altar is formed of

wood, which is not only elaborately carved, but, also, profusely gilded. Again, each building of which the market consists, is divided into several pens, or styes. Of these pens, each is floored, as a convenient resting place for the pigs, with thick deal boards. And, here, we may very justly observe that, by the swine herds, these pig pens are, indeed, kept in a state of the most perfect cleanliness. Further, each division of this extensive market, is furnished with a counting house, in which the pig dealer gives, daily, despite the almost incessant grunting of the hogs, which are around him, a strict attention to his ledger and day book.

Near to this market, there stands a 福音堂 Missionary Chapel* in which missionaries of the American Presbyterian Board, preach to large congregations of Chinese, that blessed word, which is ever nigh to us, ever at hand to our hearts and minds, to our understandings and feelings. Yea, nigh as an unerring teacher; nigh as an all-wise counsellor; and nigh as a perfect setter forth of example. This chapel, which is sixty-three feet long, forty-three feet broad, and twenty-seven feet high,—and which contains accommodation for five hundred persons—was built in the year of our Lord 1874, under the supervision of the Rev. A. P. Happer, D.D.,† who, together with many members of his

* In this chapel, on the first Sunday of each month, throughout the course of the year, as many as two hundred native Christians partake of the Sacrament of the Lord's Supper.

† The Rev. Dr. Happer arrived at Canton, from the United States of America, on the 22nd of October, A.D. 1844.

family, has, for several years past, been a very indefatigable, and faithful labourer in this portion of Christ's vineyard.

We, again, rejoined our boats, and proceeded by a creek, or water-street, as it may justly be termed, to 泮塘 Poon-tong, which is a large suburban district of the city of Canton. The object, which we had in view in going there, was to visit two small gardens. Of these gardens, one is named 彭小田園 Pang-Siu-T'in-Uen, and the other 蔡翠樂園 Tchoy-Ts'ui-Lok-Uen. The former is exceedingly well kept. The dwelling houses, which stand in these gardens, are very neat, and convey, to the mind of the beholder, a very perfect conception of the nature of Chinese garden-houses in general. We, now, crossed one of the main branches of the Canton river, in order that we might have an opportunity afforded us of visiting the various places of interest of which the suburban district of 花地 Fa-ti can boast. On our arrival at Fa-ti, we, in the first instance, visited the monastery, which is called 大通古寺 Taai-Tuung-Koo-Tsze. Our chief object, in visiting this Buddhist cloister, was to enjoy the pleasure of a walk through its small but well kept garden. The trees, which this garden contains, afford a shade, which the sun, even when he has attained his meridian splendour, does not very effectually penetrate. In this small sylvan retreat, there are two very neat garden houses. These bowers—if we may so term them—are, in point of altitude, two

stories, and are, each, divided into two, or three compartments. Of these buildings, that in which the chief priest of the monastery resides, is supposed to resemble, in form, one of those large flower boats, which, by means of their brightly burning lamps, impart, by night, to their anchorage in the Canton river, a great brilliancy. A pathway, which is paved with flag stones, and covered with a roof of tiles, conducts from one garden-house to the other. In front of one of these garden-houses, there is a small lotus pond, which, on each of its sides, is enclosed by a low wall. Near to this pond, there stands a large cage, and in which, a beautiful peacock is confined. In the centre of the garden, there is a pavilion. It is erected on a stone dais, and is approached by a short flight of granite steps. There is, also, in this garden, an ancient well. Immediately contiguous to the spring in question, there is placed a granite slab, and on which, in large Chinese characters, the name of the fountain is inscribed. The name of this well is 烟雨井 In-Uĕ-Tseng or "Well of Smoking Water." This name, so singular, is said to have originated from the fact that, centuries ago, clouds of smoke, or steam were, at frequent intervals, seen to ascend from this spring. The monastery, to which this garden is attached, and which, as we have already observed, is named Taai'-Tuung-Koo-Tsze, was founded sometime during the reign of Chu-ti, who, as second and last sovereign of the After Tsin dynasty, began to reign A.D. 944, and died after a short reign of three

years. At the time of its foundation, the name of Po-Kwong-Tsze was, by its founder, given to it. It was here, that Tat-ngohn-shien-sze, one of the most distinguished followers of Buddha, departed this life. This illustrious disciple of Buddha is said to have died very suddenly. As his corpse, so says the narrator of his annals, did not assume the appearance of death, until the expiration of seven days after the dissolution of soul and body, it was believed that, during the period already named, it still possessed vitality. The remains of this once zealous propagator of Buddhism were not buried, but encased in an idol of wood, which image was then placed, as an object of worship, in one of the shrines of this monastery. The idol in question, which is, to this day, worshipped by many votaries, possesses, it is said, the attribute of omniscience. During a season of excessive drought with which, in the sixth year, that is, A.D. 1579, of the reign of Shin-tsung, the city of Canton and its environs were visited, this idol was removed from the monastery in which it now stands, to a similar institution, which is erected within the walls of the old city, and to which is applied the name of Kwong-Hau-Tsze.* This step was taken on the vain supposition that the idol, if invoked by prayer, on the part of Buddhist priests, in the monastery to which, by the name of Kwong-Hau-Tsze, we have just referred, would cheerfully bestow

* Vide pages 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, &c.

upon the greatly parched earth, the much required blessing of rain.

The boon, so anxiously sought, was, it is said—this expedient having been adopted—most copiously bestowed. On an attempt, however, being made to remove the idol to its former position in the T'aai-Tuung-Koo-Tsze, great difficulty, owing to the ponderous weight, which it had suddenly, and miraculously acquired, was experienced. It was, therefore, allowed to remain, for several years, in the monastery to which, for the purposes already named, it had been removed. In the sixth year, that is, A.D. 1668, of the reign of Kanghi, who was eighth sovereign of the Great Tsing dynasty, a gentleman, who was named Siu-Tsze-Ki, being a great invalid, repaired to the Kwong-Hau-Tsze monastery, for the purpose of invoking upon his sick and infirm body, the blessing of the idol of Tat-ngohn-shien-sze. This grievously afflicted one, in the petitions, which he addressed to that idol, vowed that, if restored to health, he would, as a proof of his gratitude, not only repair the T'aai-Tuung-Koo-Tsze monastery, which was, then, in a very dilapidated state, but, also, remove thereto, with all the necessary splendour and solemnities, the idol at the hands of which he was, then, so earnestly seeking the blessing of health. Siu-Tsze-Ki was, ere long, restored to health, and, in fulfilment of the solemn vow, which, in the presence of the idol of Tat-ngohn-shien-sze, he had made, he repaired and enlarged the monastery of Taai-

Tuung-Koo-Tsze, and replaced the idol in question, in the very niche from which, in former years, and, for reasons already mentioned, it had been removed.

The shrine of the three Buddhas, which, also, forms a part of the monastery of Taai-Tuung-Koo, is not, by any means, imposing. It is provided with the usual adjuncts of a bell and a drum. The bell, it appears, was, in the seventeenth year, that is, A.D. 1679, of the reign of Kanghi, dedicated to the service of the three Buddhas, by a lady, who was named Yaong-Mun-Chun-Shi, and by her three sons, who were, respectively, named Yaong-Yuen-Chaong; Yaong-Yuen-Wa; and Yaong-Yuen-Tchu. It exceeds, in point of weight, six hundred catties.

From the Taai-Tuung-Koo monastery, we walked a very short distance, along the banks of a small rivulet to 杏林庄 Hang-Lum-Chong. The place, which bears this name, is a very small landscape garden. But, however, though very small, it is, indeed, well deserving of a visit. At intervals along the paths by which this garden is intersected, there are well built bowers, and which, according to Chinese taste, are very neatly furnished. This garden is adorned not only by trees and plants of various kinds, but, also, by small rockeries. The rockeries in question, which consist of slate coloured stones, are, with the most exquisite taste, constructed.

We now retraced our steps to the wharf, which is called Taai-Tuung-In-Ue, in order that we might rejoin our boats. Hastily embarking,

we proceeded to the 鷲峰寺 Chow-Tuung-Tsze. The place, which bears this name, is a very small Buddhist monastery. To it, a garden is attached. In the centre of this garden there is a pond, which, in form, resembles a parallelogram. To this sheet of water, a somewhat picturesque appearance is imparted by the many cedar trees with which its banks are fringed. In this garden, plants of various kinds are, daily, exposed for sale.

Thence, we hastened to a large nursery garden, which is called 翠林園 Ts'ui-Lum-Uen. The garden in question partakes very much of the nature of a landscape garden, and is, perhaps, on that account, more attractive than are any of the other nursery gardens of which Fa-ti can boast. This garden is divided into two parts, and the approach from the first to the second of these divisions, is by a neat, and well constructed circular doorway.* The wall, also, which stretches across this garden, contains open windows, which are supported by glazed earthenware mullions. Each of these mullions is of a bright green colour, and is made to resemble the stem, or branch of a bamboo tree. In the inner, or second division of this garden, there is a pond, and in the centre of which stands a domed garden-house, or bower. Plants of various kinds and of all shapes, are, here, exposed for sale. Thus, for example, some of these plants are so

* A doorway of this nature is regarded as an emblem of the sun, and through which, in consequence of its being sacred, no bad spirits, or evil influences, it is said, can pass.

trained as to represent human beings; others, lions; others, deer; others, serpents; others, dolphins; others, birds; others, pagodas; others, fans; others, flower baskets; and others, boats. Glazed earthenware flower pots and flower pot stands are, here, by the gardeners, offered for sale at reasonable prices.

From this nursery garden, we went to that which is called 紃香園 Yan-Heung-Uen, and thence to that which is termed 羣芳園 K'wun-Fong-Uen. We need not, however, stay to describe the manner in which these gardens are laid out, as the description, which we have already given of the one, which is styled Ts'ui-Lum-Uen, will very well answer for both of them. We may, however, state that in addition to the great number of plants, which these gardens contain, we observed frui trees growing, some of which are peculiar to China. Thus, for instance, besides the peach, custard-apple, banana, mango, wampee, and the vine, we noticed the luung-ngaan, and the li-tchi. The fruit of the last named tree, is of the size of a strawberry, and the stone, which it contains, is covered with a soft succulent pulp of a very delicious taste. In the porch of each of these nursery gardens, there are arranged a number of small silk banners, and on each of which, in letters of velvet, or gold, sentences of a most complimentary nature are inscribed. Banners of this nature are given, as prizes, to all gardeners, who, at the celebration of the natal-anniversaries of the gods, or on any other

great and joyous occasion, decorate, or adorn, by their plants, the temples, or buildings in which such solemnities, or festivals are observed.

We ought, perhaps, to state, ere we proceed further, that, during the Canton rebellion, which, as we have elsewhere observed, prevailed throughout the years of grace, 1854 and 1855, a vast number of rebels were, on charges of sedition, arraigned and tried in the respective bowers, which the last mentioned nursery garden, namely, that styled K'wun-Fong-Uen, contains. It appears that, sometime during the period in question, the provincial judge,* or chief justice, was called upon to leave Canton for the purpose of besieging and recapturing the neighbouring market-town of Fat-shan, which, but a short time previously—and after a mere show of resistance—had fallen into the hands of the insurgents. The provincial judge, who, evidently, very well knew that discretion is the better part of valour, informed his officers, on entering the Fa-ti creek, that it was his intention not to accompany to Fat-shan, the military forces, at the head of which he had been placed, but to remain stationary in the creek, which he had just entered. The anchors of the state barge in which this high legal dignitary sailed, were, therefore, at once, let go, and, at the anchorage in question, he continued to remain, until the great object of his mission

* Civil officials of high rank are, occasionally, called upon to take the field.

—the recapture of Fat-shan—had, by the soldiers, whom he was supposed to be leading, been fully accomplished. But, however, while the troops in question were besieging the town of Fat-shan, the provincial judge—though stationed at a distance of twelve miles from the scene of action,—was not at all idle. This will appear when we state that he was, daily, engaged in trying, by torture, all rebels, who, as prisoners of war, were, by his troops, taken in the vicinity of the beleaguered town to which, by name, we have, already, referred. The trials, by torture, of these misguided men, were, as we have just observed, held in the bowers of the garden, which is called K'wun-Fong-Uen. Those prisoners, who were convicted of the charges preferred against them, were immediately decapitated on a very small plot of ground, which stands on the left side of the entrance of the bye creek, which conducts from the Fa-ti creek to Howqua's garden. With the view of rendering this small plot of ground* more suitable as a place of execution, a platform, consisting of boards and bamboo supports, was erected on each of its sides. A very large cargo boat served the purposes of a gaol, and in which, at all times,—that is, during the stay of the provincial judge in the Fa-ti

* On this plot of ground, a tree grows. A few months ago, a very small pagoda-shaped furnace was erected here. In this furnace, it is customary to burn scraps of paper on which Chinese characters have been written, or printed. Vide page 192, for an explanation of this custom.

creek—many heavily chained prisoners, awaiting trial, were confined.

From the nursery garden, which is styled Kwun-Fong-Uen, we proceeded to a landscape garden, which belongs to a rich, and influential family name 伍 'Ng'.* This garden, which is termed 福蔭園 Fuuk-Yum-Uen, is, indeed, in a most neglected state. Enough, however, of its former beauty remains to convey to the mind of the beholder, some notion of the perfect state to which it had, at one time, attained. In one corner of this garden, there still exists a well constructed rockery. In the centre of a large lotus pond, there stands a domed pavilion, the roof of which is supported by pillars of wood. It is, however, as is the zig-zag bridge by which it is approached, rapidly falling into a state of decay. The pond, at the time of our visit, was literally blooming with lotuses, and to the eye, in consequence, presented a most agreeable aspect. These beautiful flowers resemble very large tulips. In point of colour, some—the majority—are red; others, white; while others combine, in some measure, the red and white lines of York and Lancaster roses. With these flowers, the Chinese decorate the ancestral altars and private apartments of their houses. The seeds of these flowers, however, which are as large as filberts, they boil and eat. The roots of the plants, which, in large quantities, they gather from the beds of the ponds, they, also, use as an article of food. This root, which is of an elongated form, is, in

*Howqua's garden.

point of colour, similar to a turnip. Within, it resembles a honeycomb, consisting, as it does, of a variety of cells.

This plant, — which flowers during the months of July and August, when, owing to the rains, the ponds are full of water—is, we imagine, the Shushan of the Holy Scriptures. By the Chinese, it is regarded as a plant, or flower of a very sacred nature. The lotus of China resembles, we suppose, that of Egypt, and of which Herodotus (2-92) says, "So soon as the waters have reached their culminating point, there is to be seen above the surface, a large quantity of the lily species, which, by the Egyptians, are termed the lotus." It would, also, appear that the Egyptians were accustomed to eat the seeds of this plant. Having boiled the seeds in question, they made a paste of them, which, as bread, they, then, baked. The leaves of the lotus, we may observe, are dried, and, then, sold to tradesmen,—more especially to provision dealers,—who, regarding them as an excellent substitute for paper, enclose in them, the various purchases, which, at their hands, are made. While at Fa-ti, we, also, visited two, or three orchards. In these orchards, we observed citron, orange, pomegranate, pummelo, carambola, and olive trees growing in great quantities. Of the orchard fruits, however, which we have just enumerated, the carambola is, perhaps, produced in the greatest abundance. The orchards, in which this fruit is grown, are, at Fa-ti, very numerous. Around the base of

the trunk of each carambola tree, large quantities of thick mud, as manure, are, annually, heaped.

In almost all Chinese gardens, there are apiaries. And it may be stated, without any fear of contradiction, that, in the practical management of bees, and in the formation of apiaries, the Chinese are not one whit behind the most accomplished disciples of the illustrious Herber. As judicious bee masters, they are aware that the principal requisites for an apiary are a sufficient protection from the heat of summer, the cold of winter, and a situation far removed from noise. Thus, it is the great object of Chinese bee masters to arrange their hives so that they may be screened from the north and north-west winds, and be well protected from the rays of the sun. They, therefore, place their hives either in cloisters, or under the roofs of covered pathways, or under the broad eaves of their dwelling houses,* or garden walls, which have a southern aspect. In order, too, that the bees may not mistake their respective hives, they consider it a matter of great importance not to crowd the hives together, but to arrange them in such a manner as to have a distance of a few feet between each of them. As water is very necessary to the successful operation of bees in spring and summer, they

* The Chinese, by placing the hives so near to their dwelling houses, make, as it were, companions of their bees. Thus, the bees, when, by men, the hives are approached, are not at all angry. In England, it is almost impossible, owing to the anger of the bees, to draw near to a hive.

consider it a great advantage to place their apiaries in close proximity to ponds of water.

Chinese bee hives, so far as we have observed, are, in point of shape, almost universally the same. Each hive consists of a basket frame, which is wide at both ends, but contracted in the centre. Rattan canes, or bamboo rods are the materials of which each hive is made, the whole basket frame being covered, in some instances, with mud, and in others, with the dung of cattle. With the excrement in question, a gum, which freely exudes from a tree, which, by the Chinese, is termed Koo-shue, is, previously, well mixed. To each end of the hive, a moveable circular door is attached. The doors, to which we allude, are perforated, the holes being just sufficiently large to admit the bees. By this admirable arrangement, all insects, which are larger than the bees, are, of course, unable to enter. No one can fail to perceive the great advantage, which hives, formed of the materials, and in the shape, which we have just described, possess over the ordinary straw hives of England. In straw hives, mice, not unfrequently, build their nests, and, unseen, penetrate, eventually, into the interior, and eat the honey. Every morning the walls of the apiaries, and the various hives of which the apiaries consist, are carefully dusted, not only for the purpose of preventing an accumulation of dust, but of checking, at the same time, the formation of cobwebs.

In the spring of the year, when large quantities of brood are reared, the bee masters,

lest there should be a deficiency of food, are careful to supply each hive with honey. Nor in the swarming season, are Chinese bee masters, in the performance of the duties, which then devolve upon them, at all behind the most practised bee masters of Europe. Should the bees, upon leaving the hive, ascend high in the air, and, thereby, shew that they are disposed to fly far away, the bee master endeavours, by throwing fine mould amongst them, to bring them down. We have, on a few occasions, seen grains of rice, for this same purpose, thrown, with great success, amongst high swarming bees. Should the bees alight on a low shrub, or tree, they are swept into the hive by a feather-brush, or made to enter by means of smoke ascending from a quantity of paper, which, the bee master, for this very purpose, has set on fire at the base of the shrub, or tree.

The swarming season terminates in the month of June, and in the eighth month of the year, the minister-bees, or black bees, as they are termed by the Chinese, die in large numbers. The Chinese say that were the bees in question not to die, there would, for the other bees, be a great scarcity of food. It is, generally, during the night, that the bee masters deprive the hives of honey. On such occasions they stupify the bees by kindling under the hives a fire, which is made of the stems of a kind of Artemisia. This duty is performed on a certain day, that is, on a day, which, by

the Chinese calendar, is declared to be one of an auspicious nature.

The process of extracting honey from the comb, is accomplished by putting the comb into a muslin bag, through which, of course, the honey gradually exudes. As it does so, it drops into a vessel, which, for that purpose, is placed below the muslin strainer. The wax is put into a cloth bag, the mouth of which is, then, closely bound by a cord. This bag, with its contents, is, in the next instance, put into a vessel of boiling water, and the pure material, of which the wax consists, oozes, by degrees, therefrom, and floats on the surface of the water. This material is skimmed off the surface of the water, as cream is from a bowl of milk, and, then, placed in an earthenware jar, or pot. In some instances, the wax is used to coat, or cover tallow candles. In others, it is made into globular cases. In wax cases of the kind, to which we have just referred, Chinese apothecaries deposit, for preservation from insects, pills, which they have for sale. Let us, now, conclude our remarks on this subject, by observing that the Chinese do not produce enough bees' wax for their own consumption. This, we think, is rendered evident by the fact that, annually, bees' wax is brought to China from the Indian Archipelago.

From the Fa-ti gardens we went, first to 南塘村 Naam-T'ong-Ts'uen,—which is situated at a very short distance, indeed, from Fa-ti,—and thence, to 北鴉村 Pak-A-Ts'uen in order

that we might visit certain establishments in which, by an artificial process, the eggs of ducks are hatched. The process of incubation may be described as follows:—A large quantity of the husks, or chaff of rice is heated by being placed above grates, which are filled with hot embers of charcoal. The husks, or chaff, in this manner rendered hot, are, then, placed in baskets. In these baskets ducks' eggs are, at the same time, deposited. These baskets, with their fragile contents, are, then, removed to a dark room, and, therein, arranged on shelves of lattice work, which are fastened, one above the other, to the sides of the walls of the room. Underneath the lowest of these shelves of lattice work, are placed several grates, which contain hot embers of charcoal. In this dark, and well heated chamber, these eggs are kept for a period of twenty-four hours. At the expiration of this period of time, they are removed to an adjoining room in which are arranged several cylindrical shaped baskets of rattan. These baskets, the sides of each of which are three feet high, and two inches thick, are well lined with sheets of coarse paper. In these baskets, the eggs are, now, deposited, and, therein, allowed to remain during the three weeks immediately ensuing. In order, however, that the eggs, which each of these baskets contains, may be equally heated, it is a prevailing custom to alter their position once during each day, and once during each night of the period specified.

Thus, we perceive that, by a faithful discharge of this necessary duty, on the part of the servants of the establishment, the eggs, which, yesterday, were in the upper part of the basket, were, last night, in the lower part thereof, and *vice versa.* At the end of the three weeks, the eggs are removed from these baskets, and arranged, in another chamber, on long, and very wide shelves of hard wood. When in this position, they are covered with thick sheets of paper, which are, apparently, made of cotton rags. When the eggs have remained on these shelves throughout the course of two, or three days, hundreds of ducklings burst forth into life. These little creatures are no sooner hatched, than they are sold to duck dealers, by whom, at places, which are conveniently situated on the banks of the various creeks, or rivers, by which this neighbourhood is intersected, they are carefully reared. A large establishment of this class, which is, also, situated at 南塘村 Naam-T'ong-Ts'uen, we had, at the same time, an opportunity of visiting, and which, at the time of our visit, contained not less than three, or four thousand ducks. The food, which is given to the ducklings, during the twenty days, which immediately follow that on which they were hatched, consists of congee, boiled rice, and the scales of fish. Afterwards, they are fed on bran mixed with chaff, and, occasionally, that is during the summer months, on maggots. Maggots, for this purpose, are gathered in large

quantities from cisterns, or cesspools, which contain night soil. Small land crabs, which the Chinese capture in great numbers, are, also, given, as food, to ducks, and, judging from the manner in which they devour these crustaceous creatures, we are, naturally, led to the conclusion that, to these birds, such food is very palatable. The ducks, when sufficiently large, are, by the duck-dealers, sold to itinerant vendors of ducks, who anchor their singular looking duck-boats near to the duck yards of the dealers. Each of these itinerant vendors of ducks buys, at one time, fifteen hundred, or two thousand ducks.* Nor does he find any difficulty whatever in providing room, on board his boat, for so many winged creatures. This, perhaps, will appear more evident, when we state that, to each side of the boat, and for the especial accommodation of the ducks, there is attached a long, and broad platform. The boats in question being, in consequence of these appendages, very unwieldly, are, when the weather is at all tempestuous, in great danger of being capsized. Thus, in the ever memorable typhoon, which took place on the twenty-seventh day of July, A.D. 1862, several duck-boats were capsized in the neighbourhood of the Bogue Forts, and so numerous were the ducks, which, by this untoward circumstance, obtained their freedom, that, for

* A fair, or market, at which ducks and geese are sold by retail, is held, daily, in the Luen-Hing-Kai street of the western suburb of this city.

upwards of a mile, the surface of the Canton river was, literally, covered with these feathered creatures.

The expense, which the itinerant duck vendor incurs by having so many ducks to feed, is not great. In this respect, all that he has to do is to allow his ducks to spend two, or three hours, twice daily, on the muddy banks of the rivers, or creeks, which, with the view of selling his ducks, he has occasion to navigate. The worms, slugs, snails, and frogs with which such places abound, fail not to furnish his feathered freight, with most ample repasts. We have, on many occasions, seen from fifteen hundred to two thousand ducks engaged, at low tide, in feeding in such places as those to which we have just referred. The ducks are so well trained that, at the call of the duck-herds, they quickly return from the banks of the rivers, or creeks, where they have been feeding, to the boats to which they, respectively, belong. These itinerant duck vendors dispose of their feathered flocks by selling them to the inhabitants of the villages, towns, and cities, which, in large numbers, stand on the banks of Chinese streams. Provision dealers, however, are the best customers with whom the duck vendors come in contact, as such tradesmen purchase ducks in large quantities, with the view, of course, of salting them. Establishments in which ducks are killed and salted, are both numerous and extensive, and more especially is this the case in Lui-Chow, a prefecture, or department of the

province of Kwang-tung. In a village named Paak-Hok-Tuung, we, once, visited an establishment of this kind. It appeared to us that not one particle of the ducks was regarded as offal, by the the persons, who were engaged in killing and salting them. Thus, for example, in one part of the establishment, we saw the bodies of ducks being opened, salted, and then exposed to the sun to dry. In another room, we saw many large earthenware jars in which men were placing, with quantities of brine, the bills and feet of the ducks. Again, in the court yard of the same establishment, we observed several men and women, who were busily occupied in exposing to the rays of the sun, for the purpose of drying, the hearts, gizzards, necks, and entrails of these feathered creatures.* The same process, however, may be seen, during the eleventh and twelfth months of each year, in the poulterers' shops, which form a portion of the Hing-Lung-Taai-Kai street of the western suburb of this city.

On our return from the duck villages of T'ong-Ts'uen, and Pak-A-Ts'uen, we called at 荒村 Fong-Ts'uen, for the purpose of visiting the temple, which is called 小蓬仙館 Siu-Puung-Sin-Koon. The funds, for the erection of this temple, which is well constructed, and provided with large reception rooms, were, in a great measure, provided by the viceroy, Yeh-

* The feathers of the ducks are sold to farmers by whom they are regarded as excellent manure for their arable lands. Of the feathers of geese, fans are made. Of the feathers of fowls, feather-brushes, or dusters are made.

Ming-Sam, and his venerable father. In the principal shrine of this temple, there are three altars, and upon each of which are arranged incense burners and candlesticks of marble. Above the centre altar, stands an idol of Loi-Sun-Yaong. On a large granite stone, which forms the upper part of the grand entrance of this temple, there is carved, in large Chinese characters, the following inscription 小蓬仙館 Siu-Puung-Sin-Koon, which is, as the reader will observe, the name of the temple. It signifies the "hall, or miniature fairyland of the genii."

Near to this large inscription, there are carved several smaller characters, 咸豐五年夏日立體仁閣大學士兩廣總督部堂葉名琛 which set forth that, on a summer's day, in the fifth year of the reign of Hien-fung, the hall, or miniature fairy land of the genii, was founded by Yep-Ming-Sam, Grand Secretary of the Tai-Yan Palace, and Viceroy of the two southern Kwangs. Loi-Sun-Yaong,* the heathen deity, in honour of whom this temple stands, and to whom, on preceding pages of this work, we have had occasion to refer, was, it would appear, when in the flesh, a physician of no ordinary skill. Before him, therefore, in this temple, numbers of sick and afflicted persons prostrate them-

* There is, also, a temple in honour of this deity in the suburban district of Wong-sha, and to which shrine, many votaries resort, daily, in order to receive at the hands of the idol, oracular information. The information in question is conveyed to the votaries, through the medium of mystic characters, which are recorded on a table covered with fine sand.

selves, and, in prayer, call upon him to be so gracious as to direct them in the selection of medicines, which are best calculated to promote their restoration to health. This oracular information at the hands of the deity, is obtained by the sick through the instrumentality of sticks of fate, and to which, on the one hundred and twenty-first page of this work, we have, already, given a description. It may, however, be well, for the convenience of our readers, to repeat, here, the manner in which, by votaries, these sticks of fate are used. The sick votary, then, be it observed, kneels, in the first instance, before the altar, and, whilst in that position, casts upon the ground, two small pieces of bamboo with which, from the altar, he has previously provided himself. Each of these pieces of bamboo resembles the half of a ram's horn. Should the concave, or convex sides of these pieces of wood, on reaching the ground, be uppermost, it is understood by the votary, that the deity refuses to hear him. He, however, with the hope of prevailing upon the god to relent, again throws these pieces of wood on the ground, and, in short, continues to do so, until he succeed in placing one of them with its concave, and the other with its convex surface uppermost. The pieces of wood having fallen in the positions, which we have last described, it is considered that the idol is willing and ready to listen to the votary's petition. He, therefore, in the second instance, states to the deity, in a low tone of voice, so as not to be heard by those,

who, at the time, may be standing near to him, the subject matter of his petition, and, then, with the view of obtaining from him, an answer thereto, he receives into his hand a box in which sixty, and, in some instances, one hundred sticks of fate are contained. This box, which, in shape, is cylindrical, is formed of a section of bamboo. It is, perhaps, eight inches high, and the knot in the stem, imparts to it a natural bottom. The top of this box is, as a matter of course, left open. The sticks of fate, each of which is about ten inches long, and on each of which, a different number is recorded, are, simply, thin, smooth, strips of bamboo. The votary, consulting the deity, then shakes the box very hurriedly, turning gently, as he does so, its mouth towards the ground. In due course of time, one of the sticks of fate separates from the rest, and falls from the box on to the floor of the temple.* This stick of fate is immediately picked up by the votary, and presented to the person in charge of the shrine. The attendant in question, then, gives to the votary, a sheet of paper on which, in Chinese characters, a prescription has been printed. This prescription, which, by the sick petitioner, is regarded as coming from the god, he takes to a druggist's shop, in order to obtain the medicinal herbs, which, for his recovery, have, by Loi-Sun-Yaong, been prescribed. At the time of our visit to this temple, a sick man was seeking, in the manner we have de-

* To a similar mode of divination, a reference is made in the 21st verse of the 21st chapter of Ezekiel.

scribed, medical advice at the hands of the god. He received, in answer to his prayers, a prescription of which the following is a correct translation:—"For a male's disease. Ko-Wo and Ko-Wun were, indeed, eminent medical practitioners. But your sickness is not a sickness unto death. Why, therefore, should you have recourse to the prescriptions of ancient men? Bryony, two mace; ashes of Crataegus Pinnatifida, two mace; Platycodon Grandiflorum, two mace; black Ginseng, two mace; Orange peel, without the white fibres, one mace; Libanotis, two mace; and Liquorice root, one mace. Add to the above two slices of ginger, and the half of a large pear. Three doses will have a good effect."

We, now, returned to Shamien to partake of a luncheon to which, one of our hospitable friends had invited us. So soon, however, as this repast had been brought to a close, we re-embarked, and proceeded to a landscape garden which is called 杏圃園 Hang-P'o-Uen. It is the property of a gentleman, who is named 何堅 Ho-Akin, and is situated on the right bank of a small creek, which empties itself into the Macao branch, or passage of the Canton river. After passing under a three arched bridge of granite, by which the creek is spanned, and which bridge bears the name of 毓靈橋 Yuuk-Ling-Kiu, we debarked, and entered the garden by a large, covered gateway, which greatly resembles the doorways by which temples and ancestral halls are approached. This garden, which is not very extensive, had a neglected

appearance. With its summer houses and circular door ways, however, we were very much pleased.

Thence, we went to 坑口茶山 Haang-Kaú-Ch'a-Shaan,—a tea hill this, which is situated near to the village of 白鶴洞 Paak-Hok-Tuung. On our arrival at the place in question, we were, indeed, greatly gratified to see the tea plant growing. This gratification arose, in a great measure, from the fact that, at the time of our visit to this small tea plantation, we laboured under an impression that we should not have an opportunity afforded us of visiting any of the great tea districts of the country, inasmuch as they are, in almost every instance, situated at a great distance from the treaty ports. The disappointment, on our part, would, indeed, have been great, had we, eventually, been called upon to leave China without having visited, in the first instance, a tea plantation.

On withdrawing from this small tea plantation, we hastened to the 車猓炮臺 Ch'e-Mé-Paau-T'oi, or "Teetotum Fort." It stands, does this fortification, at the foot of the Macao branch, or passage of the Canton river. It is so called in consequence of the very striking resemblance, which it bears to a teetotum. During a period of five years, that is, from October A.D. 1856 to October A.D. 1861, it was occupied by a very small garrison of British soldiers and blue-jackets. This force was, during a great part of the time in question,—that is, previous to the capture of the city by the allies,—under the command of

Captain Bate of the Royal Navy. To the untimely death of this brave, and pious officer, which took place under the east walls of Canton, we have, on a former page* of this work, referred. On one occasion, the Chinese made a most desperate, though unsuccessful, attempt to recapture from the British, this small insular fort. They came against it, with seventy war junks, and, for three, or four hours, maintained an almost incessant fire. Twice, during the course of this fierce bombardment, Captain Bate, while in command of his little force, narrowly escaped death. Thus, for instance, on one occasion, his uniform cap was, by a round shot, knocked from his head, and, at another time, a telescope, which he held in his hand, was, by a similar missile, dashed to pieces. The pagoda, which stands in the centre of the fort, was, to the garrison, of great service. This will appear when we state that the uppermost story thereof formed an excellent hospital, while the lowest one was especially set apart as a chapel. This pagoda, however, was the scene of one very melancholy occurrence.† A soldier, whose duty, as hospital warden, consisted in administering to the wants of his sick comrades, was,—whilst watching, from the window of the uppermost story of the tower, the course of a thunder

* Vide page 526.

† We may, also, observe that an artilleryman fell, on one occasion, from the second, or third story of this pagoda, and was very severely bruised. He was conveyed to a military hospital within the city, where, at the end of a few weeks, he died, not so much from the effects of his bruises, as from an attack of solar apoplexy.

storm—killed by the electric fluid. He fell heavily upon the floor, and not responding to the questions, which were addressed to him by the sick men, who occupied the room, on the floor of which he had so suddenly fallen, they very naturally concluded that he had been killed by a stroke of lightning. These invalids, however, were, one and all, so ill that they could neither call aloud for aid, nor yet leave their beds in search of it. One of them, who was a little stronger than the others, resolved, at last, to descend, if possible, the pagoda with the view of calling the attention of the medical officer to the melancholy circumstance, which had just occurred. In this attempt, he, in consequence of great feebleness, arising from sickness, fell from the top to the bottom of the uppermost flight of steps. The noise, occasioned by his fall, having been heard, a soldier quickly hastened to the spot in order to ascertain the cause. The sick man, however, was, owing to his fall, in a state of insensibility, and it was not until he had regained his senses, that the members of the little garrison were informed of the death of the hospital warden, by lightning. The remains of this unfortunate man were buried in the spit of land, which forms the south boundary of the fort. He, alone, does not rest there. For in the same plot of ground, the remains of not less than thirty British soldiers and sailors, who died in garrison, were interred.

From the teetotum fort, we went to 南石頭 Naam-Shek-T'au, where there is a cemetery

in which the remains of foreigners are interred. This cemetery, which is the property of the foreign merchants, who reside at Canton, was formed A.D. 1865. Previous to the year already named, it was customary for the members of the foreign community in question, to bury their dead in the cemetery at Whampoa.

We, now, passed the village, which is called 白蜆殼 Paak-Hin-Hok. This village is justly famous for its lime kilns. Through the instrumentality of these kilns, and, of course, by the observance of the following processes, lime is obtained, in large quantities, from the shells of oysters, muscles, and cockles. Large quantities of very soft coals are procured, which, by means of strong flails, labourers thresh into well powdered dust. With the dust in question oyster shells are, then, mixed. This mixture of oyster shells and coal dust, is now placed above a fire of coals, which has been previously kindled in the centre of a large kiln. The walls of the kiln, which are about thirty-six feet in circumference, are formed of bricks, and are greatly strengthened by means of strong bamboo girds. Close to the walls of the kiln, there is placed a large pair of bellows, which, with the view of keeping the fire in a glow and of maintaining, at the same time, an uniform heat, are, by two, or three men, kept in constant motion. So great is the heat, which, in the summer months of the year, these men, when in the discharge of this duty, are called upon to experience, as to cause them to divest themselves of

every particle of raiment. The fire, having been made to burn for the space of twenty-four hours, is, at length, allowed to go out. And when the lime, which from oyster shells, has, in this manner, been obtained, has become cool, it is removed from the kiln to a large room, and, there, carefully besprinkled with pure water. From the shells of muscles and cockles, lime is, also, by the observance of similar processes, obtained. In addition, however, to the processes, which we have already described, lime, which is obtained from cockle shells, is, on being removed from the kiln, not only well sprinkled with water, but, also, passed through a very fine sieve. Each workman, when engaged in the discharge of the last mentioned duty, has his head, ears, and mouth most carefully covered with cloth coverings. He, at the same time, besmears his neck, shoulders, chest, and arms, with very soft mud. These precautionary measures, he, of course, adopts with the view of protecting himself from the lime dust. But let us now hasten to observe that with the lime, which is procured from small cockle shells, an oil, which the Chinese term *tuung-yau* is, in many instances, mixed. This mixture constitutes an excellent putty, which is used not only for the purpose of cementing coffins, but for the formation, also, of those frescoes, or borders, which are made to skirt the gables of Chinese temples and private residences, and upon which borders, house decorators are called upon paint designs of various kinds. We may, here, observe that this village of lime kilns

was, in a great measure, destroyed by British marines and blue-jackets, sometime during the occupation of the city of Canton, by the allied armies of Great Britain and France. It appears that a heavily armed snake-boat, which, purposely, had been equipped by the elders of this village, attacked and captured a commissariat boat, which was proceeding to the Teetotum, or Macao Fort, with stores for the service of the British force by which the fort in question was, then, garrisoned. So soon as this aggression, on the part of the elders and villagers of Paak-Hin-Hok, had reached the ears of the British authorities, orders, for the condign punishment of the aggressors, were issued. In obedience, then, to these commands, several marines and blue-jackets of H. M. S. *Camilla*, visited the place, and very effectually taught the village elders and their braves not, in future, to interfere with British commissariat boats, when proceeding from head quarters to the Teetotum Fort, with stores and munitions of war, for the service of the small garrison of the fort in question.

Beyond this village, stands the fort, which, by the Chinese, is called the 鳳凰崗炮臺 Fuung-Wong-Kong-Paau-Toi, or "Phœnix Hill Fort." It was attacked in the month of October, A.D. 1856, and, in a great measure, destroyed by H. M. S. *Barracouta*. It was, for some time, during the war, garrisoned by British blue-jackets. Being regarded, however, as a fort of no importance, in a strategical point

of view, the garrison in question was, at length, withdrawn. It remains, to this very day, in the same dilapidated state to which, by British guns, at the time already named, it was reduced.

From this fort, we directed our course to 舟頭嘴 Chau-T'au-Tsuí. Here, there is a large factory styled 永和 Wing-woh, and in which Canton matting, for exportation to the United States of America and European countries, is, in large quantities, manufactured. The materials of which, and the method by which, Canton matting is manufactured, are set forth on the five hundred and fifty-sixth page of this work. Let us, therefore, hasten to observe that we, now, returned to Shamien, and thus brought to a close a day, which was fraught with interest and pleasure.

CHAPTER NINTH.

OUR SEVENTH WALK.

East Gate of the City.—Cemetery in which the remains of malefactors are interred.—Tuung Ming Monastery.—The Faat-Fuung-Uen, or Asylum for Lepers.—Cemetery at Sze-Ma-Kong.—Parade Ground at Sau-Kau-Ling.

Our seventh, and last walk was to the 東明寺 Tuung-Ming-Tsze, or "Tuung-Ming Monastery," the 發瘋院 Faat-Fuung-Uen, or the "Asylum for Lepers," and other places of interest. As all the places to which an allusion has just been made, are situated beyond the east gate of the city, to the portal in question, we, in the first instance, directed our steps.

On leaving the east gate, we passed through the street called 東門外直街 Tuung-Moon-Ngoi-Chik-Kai, and, in the course of four, or five minutes, reached the entrance of the paved road, or pathway, which skirts the cemetery in which are buried the remains of malefactors. And, here, let us pause to observe that at this very point—a point where two roads meet—there, formerly, stood a massive monumental, or triumphal arch of granite, which was regarded, by the Chinese, as commemorative of certain victories, or advantages, which, as they supposed, had been gained, by them, over the British. On the tablet of the arch in question, there was recorded, as a suitable inscription, the following imperial edict :—

翊戴錫榮

上諭夷務之興將十年矣沿海擾累靡餉勞師近年雖畧臻靜謐而馭之之法剛柔不得其平流弊以漸而出朕深恐沿海居民有蹂躪之虞故一切隱忍待之蓋小屈必有大伸理固然也昨因英夷復申粵東入城之請督臣徐廣縉等連次奏報辦理悉合機宜本日由驛馳奏該處商民深明大義損資禦侮紳士實力劻勷入城之議已寢該夷照舊通商中外綏靖不折一兵不發一矢該督撫安民撫夷處處皆抉根源合該夷馴服無絲毫勉強可以歷久相安朕嘉悅之忱難以盡述允宜懋賞以奬殊勳徐廣縉着加恩賞給子爵准其世襲並賞戴花翎雙眼花翎葉名琛着加恩賞給男爵准其世襲並賞戴花翎以昭優眷所有粵省文武各員着徐廣縉等擇其尤爲出力者酌量分別保舉候朕施恩至我粵東百姓素稱饒勇乃近年深明大義有勇知固由化導之神亦係天性之厚難得十萬之衆利不奪而勢不移朕念其翊戴之功能無惻然有動於中乎着宣布朕言俾家喻戶曉益勵急公向上之心共享樂業安居之樂第其勞勷錫以光榮毋稍屯膏以慰朕意欽此

But let us, now, hasten to shew that, of the foregoing Chinese inscription, the purport is as follows :*—

"Glory bestowed for shielding and supporting. The condition of Barbarian affairs has now endured for ten years, and has entailed on the coast, harassing anxiety, a drain on the revenue, and much labour on the army. And though, lately, peace and quiet have, to some extent, been attained, still the measures (taken) to curb them (that is the Barbarians) cannot create unity between the stubborn (barbarians) and the submissive (Chinese). An abuse retained is sure to crop out."

"We fear much that the people, who live along the coast, and who have a dread of being trampled on, if they, for a time, conceal their thoughts, endure and wait, are actuated by the principle that those, who crouch will have the opportunity of stretching themselves to their full height."

"Lately, the British Barbarians have again asked for permission to enter the capital of Kwang-tung. The action taken by the viceroy Hsu, and the other (Kwang-tung officials), as set forth in sundry of their memorials, was right and judicious. The memorial, this day received by express, states that the merchants and people of Kwang-tung shew themselves sensible of the situation, and have subscribed funds with a

* For this translation, we are greatly indebted to the well known ability and kindness of C. T. Gardner, Esq., H. B. M. Acting Vice-Consul, at Canton.

view to repel insolence. The gentry and scholars have, also, evinced a zeal equal to the emergency, so that all discussion, about entering the city, is closed, the Barbarians carry on their trade as before, and foreign relations are in a satisfactory condition. Not a soldier has been called out—not a string of cash has been expended."

"The viceroy and governor have pacified the people and soothed the Barbarians; spot by spot, everywhere, have they done away with the root and source (of disaster;) they have made the Barbarians tractable and submissive. Thus, the Barbarians do not in the slightest degree attempt constraint. A lasting peace may be depended on."

"We find it impossible adequately to express the sincerity of our joyful delight, and deem it our duty to bestow a recompense with the view of rewarding services so eminent. As for Hsu-Kwang-Ching we order that on him shall, graciously, be bestowed the rank and title of Tsu* with hereditary descent. We further bestow upon him the decoration of the double eyed peacock's feather. As for Yeh-Ming-Shen we order that upon him shall graciously be bestowed the rank and title of Nan† with hereditary descent. We further bestow upon him the decoration of the peacock's feather. And we do this in order to manifest our appreciation. With

* Fourth grade of hereditary nobility. Perhaps equivalent to a Baronetcy.

† Fifth grade of nobility. Equal, perhaps, to a K.C.B.

regard to the other civil and military officers of Kwangtung, we order Hsu-Kwang-Ching, &c., to select the names of all those, who have evinced merit, and, after consultation, to act with discrimination in submitting them to the Throne for rewards, and we will, then, take the matter into our gracious consideration. With regard to our subjects in Kwang-tung, they have ever, hitherto, been reputed valorous. For the last few years, they have shewn themselves deeply sensible of the situation, and have evinced both courage and moderation; yea they have displayed a spirit embued with moral instruction; yet they, must needs, have besides an excellent natural disposition bestowed on them by Heaven. For it would be impossible, otherwise, to find millions of people, whom gain cannot corrupt, nor force divert from rectitude."

"We are deeply sensible of the zeal with which they would shield and support their sovereign, [literally of their merit in sheltering and bearing as a bird *], and hardly know in what terms to express how we have been stirred at heart. We order the general publication of our words. Let them be proclaimed to every family. Let every household know them so as still more to stimulate and animate their loyalty. May all happily enjoy the blessings of prosperity and dwelling in peace. Let glory and honour be bestowed for their labours and endurance."

* An allusion to Yu, of whom it was said that he was as the wings of a bird to his sovereign.

"Do not, in the slightest degree, keep back our grace. Let our will be carried out. Respect this."

Let us not forget to remark that this monumental, or triumphal arch, which,—at the close of the first war, which England waged with China—was erected on the plot of ground to which, in a preceding sentence we have referred, was destroyed by the English, in the month of January, A.D. 1858. That is, shortly after the capture of the city of Canton by the allied armies of Great Britain and France.

From the site on which, as we have just stated, this triumphal arch of a past generation, stood, we proceeded to the hill, which, by some persons, is called 臭崗 Ch'au-Kong, or "Stench Hill," and, by others, 萬人坑 Maan-Yan-Haang, or "Trench for the Bones of Ten Thousand Men." This hill, on the summit of which two, or three stunted shrubs grow, is the cemetery in which are buried the remains of almost all criminals, who die in the prisons of Canton, and of those, too, who, on the common execution ground, and under the hands of the public executioner, expiate, by the shedding of their blood, the crimes of which they have been convicted, and, for which, by their judges, they have been condemned to die. During the time of the Canton rebellion, that is in the years of our Lord, 1854 and 1855, it was almost impossible to pass along the road by which this cemetery is skirted, in consequence of the dreadful and sickening stench, which arose from the half-buried, or unburied bodies

of the thousands of malefactors, who, at the time in question, were, as traitors and robbers, despatched on the common execution ground, by the public headsman of the city. On some occasions, however, during the period already specified, we, despite the sickening stench to which we have just referred, rode, at full gallop, along this road, and never did we fail to startle birds of prey, more especially minas, which, in large flocks, arose from the headless, and, of course, unburied bodies of malefactors, on which they had been feeding.

Shortly after passing this cemetery, we arrived at the 東明寺 Tuung-Ming-Tsze, or "Tuung-Ming Monastery." Upon entering this monastic institution, the first object, which attracted our attention, was a very broad idol of the Buddha of Longevity. This huge figure, which represents the Buddha in question as being in a half recumbent position, was found, it is said, prior to the Tang dynasty,* in the bowels of the earth, by some grave-diggers, whilst they were in the act of digging a grave. So sacred a thing did these grave-diggers and certain priests of the sect of Buddha regard this idol, that they, at once, resolved to place it in the position, which it, now, occupies. This monastery consists of several apartments, and in each of which, for reasons similar to those, which, on preceding pages of this work, † we have given, dead bodies, enclosed in hermetically sealed coffins, are kept.

* The Tang dynasty commenced A.D. 620, and terminated A.D. 907.
† Vide pages 540, 541.

There is, also, in this monastery, a bell, which is, literally, covered with Chinese characters. They form an inscription, by which we are told that, in the twenty-ninth year, that is, A.D. 1691, of the reign of Kang-hi, the bell in question, which is upwards of seven hundred catties in weight, and which was cast at the Man-Ming bell foundry, Fatshan, was, by one hundred and twelve persons, dedicated to the service of this monastery. The names of the subscribers, and their respective contributions to the fund, which, by them, was established for the purpose of purchasing the bell, are set forth as follows :—Suung-Tak-Ming, two mace and four kandareens; Siu-Ming-Shing, two hundred cash; Lau-Hi-Wan, one hundred cash; Li-Mun-Hok, two hundred and forty cash; Ming-P'o, (a Buddhist priest), one tael of silver; Huung-Pong-Ki, one mace and two kandareens; Li-Kai-Cheung, seven kandareens of silver; Tcho-Yau-Ts'oi, sixty cash; Ma-Tsoh-Shi, (a female), one mace and two kandareens; Yu-Mun-Hing, one mace of silver; Suung-Yau-Leung, one mace of silver; Wong-Shai, one mace of silver; Tchu-Lin-Shing, one mace of silver; Li-Yau-Foo, one mace of silver; Lue-Shing-Luung, one mace of silver; Lau-Ka-Tsuun, one mace of silver; Li-Yau-Kwai, one mace of silver; Mok-Tsuun-Luung, one mace of silver; Tchoy-Kwok-Yau, one mace of silver; Cheung-Ting-Yit, one thousand cash; Lum-Sze-Cheung, five hundred cash; Cheung-Mun-Yuuk, one hundred and fifty cash; Cheung-Wai-Ko, two hundred cash; Ch'um-Kum-Shi, (a

female) one hundred and twenty cash; Chan-Shi, (a female), forty cash; Cheung-Po, one hundred and fifty cash; Suen-Koon-I, one mace and five kandareens; Fan-Wai-Shaang, two mace and four kandareens; Lum-Tak-Shin, two hundred cash; Kum-Shau-Fa, one mace and two kandareens; Chan-Wing-Tso, two mace and four kandareens; Lau-Shing-Fuung, one mace and two kandareens; Ma-Tak-Kum, one hundred and twenty cash; Yu-Kwok-Taai, one mace and two kandareens; Tai-Tcho-Shi, (a female), one mace and two kandareens; Wong-Tsuun-Fan, one mace of silver; Lue-Tsuun-Shing, one mace of silver; Ko-Cheung-Yi, one mace of silver; Yu-Ying-Luung, one mace of silver; Wong-Kwok-Luue, one mace of silver; Chan-Sze-Kwai, one mace of silver; Chue-Ying-In, one mace of silver; Chan-In-Ngohn, one mace of silver; Fung-Ki-Fun, one mace of silver; Chue-Tin-Shau, one mace of silver; Li-Sze-Chan, four hundred cash; Chue-Mun, one hundred and twenty cash; Ts'at-Shap-Yat, six mace of silver; Cheung-Wai-Shing, two hundred cash; Ch'um-Cheung-Shi, (a female), one hundred and twenty cash; Chau-Shi, (a female), one hundred and twenty cash; Ling-Sui-Kat, one hundred and twenty cash; Cheung-Mun-Hin, alias Ming-Ching, (a Buddhist priest), three taels and six mace; Kwok-Ying-Luung, one mace and two kandareens; Ma-Tak-Ts'oi, one hundred and twenty cash; Cheung-Chung, one mace and two kandareens; Yeung-Leung-Chi, two mace; Kum-Mun-Pau, two mace and four kandareens;

Cheung-Suung-Tso', two hundred and forty cash; Chuuk-Leung-San, one hundred and twenty cash; Loh-Pong-Haau, one mace and two kandareens; Li-Wong-Shi, (a female), one mace and two kandareens; Tchu-Mun-Tsuun, one mace; Ming-In, (a Buddhist nun), one mace and two kandareens; Lo-Kwok-Ching, one mace; Tchu-Tak-Shing, one mace; Li-Man-Ching, one hundred cash; Yau-Mun-Hok, one mace; Tchu-Ying-T'sŏng, one mace; Li-Shai'-Hok, one mace; Li-Yuuk, one mace; Yeung-Taai-Kwai, one mace; Wong-Hi-Wing, one mace; Lau-Yat-Fui, one mace; Hung-Kong-Pu, one hundred and twenty cash; Hung-Tchu-Pu, one hundred and twenty cash; Chau-Ch'iu-Sai, one hundred and twenty cash; Ho-Mun-Sau, one hundred and twenty cash; Kwok-Sai-Uen, five mace of silver; Cheung-Fuung-Shau, one hundred and twenty cash; Yu-Chung-Ngohn, one hundred cash; Hon-Sze-T'uung, one hundred and twenty cash; Wong-Chi-Hin, one mace of silver; Wong-Wing-Fuuk, one mace; Tsè-Taai-Wing, one mace; Wong-Hoi-Ngohn, one mace; Lo-Hi-Cheung, two hundred cash; Chue-In-Yat, one hundred cash; Chue-Chap, one hundred and twenty cash; Li-Koo-Luun, one hundred and twenty cash; Chue-Chu-Shi, (a female), two hundred cash; Li-Kwong-Tsé, (a young girl), one hundred and twenty cash; Fong-Chi-Yuuk, one hundred and fifty cash; To-Po, one hundred and fifty cash; Luung-Yien-Fui, one mace; Cheung-Sze-Pu, one mace; Tsé-Hi-Luung, one mace; Wong-Yau-Ts'oi, one mace;

Cheung-Wai-Shing, one tael of silver; Yu-Ying Yien, one mace; Hué-Ying-Fui, one mace; Lum-Sze-Tak, one mace; Wong-Yuun-Wang, one mace; Chue-Wan-Ling, five hundred cash; Tai-Tsze-Sing, four hundred cash; Cheung-Mun-Chuen, three mace and five kandareens; Cheung-Wai-Kaam, two hundred cash; Chue-Kwok-Shi, (a female), three hundred cash; Ho-A-Shi, (a female), one hundred and twenty cash; Ho-King-Laan, two hundred and fifty cash; Lum-Taai-Faat, one hundred and twenty cash. These various sums of money not being sufficient to purchase the bell, a mandarin, who was named Ying-Tai, contributed to the fund, the amount, which, in addition to the sums already subscribed, was required.

In very close proximity to the east wall of this monastery, there stands a small brick-tower which, in architectural design, resembles an Indian structure. It is a dagoba. In it, are entombed the ashes to which, by cremation, the corpses of Buddhist monks are reduced.

An aged monk, who, at the time of our visit, was in charge of this monastery, informed us, with much sorrow, that, on two occasions, during the past month, March, A.D. 1873, the monastery had been visited by robbers, who, in the gratification of their rapacity and covetousness, had stolen therefrom everything upon which they could place their hands. He, further, directed our attention to a proclamation, which was stuck on one of the side posts of the entrance door of the monastery. This proclamation,

which bore the signature and seal of the provincial judge, set forth, in very forcible language, the punishments, which are meted out, on conviction, to robbers either of temples, or coffins, or tombs. There was, also, posted on the same side post of the door of the monastery, a proclamation, to which the signatures and seals of two of the city magistrates were attached. Of this placard the following was the substance:—"We, the Mow-Tak-Li-Sze and the Lok-Poo-Sze, have received commands from the viceroy to protect from the incursions of bands of robbers, all the surrounding villages. There is, however, a leader of robbers named Leung-Atchun, who, owing to his many malpractices, is, in truth, the terror of all honest people. In former years, he was a source of much trouble and annoyance. But, however, on becoming so notorious, as a systematic violator of law and good order, he was obliged, with the view of defeating the ends of justice, to seek a refuge either in California, or in one of the more secluded, and distant parts of this empire. On his departure, robberies ceased, and peace prevailed. Now, however, that he has returned, bands of robbers are again numerous, and robberies are, in consequence, of almost nightly occurrence. Let all persons, therefore, who are acquainted with the retreats, or lurking places of this leader of the seditious, inform against him, in order that he may be apprehended, and, under the warrant of the viceroy, be put to death. Should the death of

this vile fellow take place, all poor persons of both sexes would, indeed, more greatly rejoice than if, to each of them, one thousand taels of silver had been given. Written on the first day of the fifth month of the twelfth year of the reign of Tung-chih."

As we were in the act of leaving this monastery, our attention was directed to a large and wide spreading banyan tree, which grows at the right side of the entrance doors of this cloister. Whilst we were gazing, with admiration, on this fine tree, we were told that, from the branch thereof, which overhangs the main road, a Chinese was, on the thirty-first day of December, A.D. 1857, by British soldiers, hanged. On the day in question, the British Expeditionary Force to China was, previous to its marching against the city of Canton, stationed near to the monastery, of which, in the foregoing sentences, we have given a description. The officer in command of the force having occasion to communicate with the vanguard, which had, already, marched towards the east walls of the city, despatched on that mission, his aide-de-camp, Lieutenant Hackett of H. M. Fifty-ninth Regiment of Foot. The aide-de-camp in question, when passing the bamboo shrubbery, which skirts the base of the hill on which, as we have elsewhere stated, the remains of all executed malefactors, and of all criminals, who die in prison, are interred, was seized by two Chinese, who were, evidently, lying in ambush, and, by them, decapitated. This foul murder, on the

part of these men, had no sooner been committed than it was revealed by the return of the horse on which, but a very short time before, the unfortunate aide-de-camp had left the camp. A search, which, for the apprehension of the murderers, was immediately set on foot, resulted in the capture of a Chinese, who had concealed himself amidst the shrubs and long grass, which grow in the vicinity of the place where the headless body of the murdered officer lay. From this same place of concealment, a Chinese had been seen, only a few minutes before, to run away. And, by him, it was supposed, with the view of obtaining the promised reward—for upon the heads of foreigners, a price had, long ere this, been placed by the Chinese gentry—the head of Lieutenant Hackett was borne away. The Chinese, however, who fell into the hands of the British soldiers, was, by a drum-head court martial, tried. He was, we need scarcely add, convicted, and sentenced to death. This sentence had no sooner been passed upon him by his military judges, than it was enforced. For he was immediately pinioned, and hanged by the neck from that branch of the tree, which overhangs the road, and to which, in one of the former sentences, we have called the attention of our readers. Under the body, of this murderer, which, owing to the violence of the north wind, was swinging to and fro, the whole British Expeditionary Force, afterwards marched, with colours flying, to the front. The lifeless body of this victim of crime, remained, during the period of five days in the position, in

which, by British soldiers, it had been left. It was, then, at the expense of the aged Buddhist friar, to whom we have already alluded, cut down, and interred. This veteran disciple of Buddha, —shrugging his shoulders—informed us that the interment of the murderer's remains, had cost him the sum of five hundred cash.

The headless body of Lieutenant Hackett was, so soon as it was discovered, interred near to the place where it had fallen. It was, however, on the capture of the city of Canton, by the allies, exhumed, and re-interred in the Happy Valley Cemetery at Hong-Kong.

From the monastery called Tuung-Ming-Tsze, we went to the 發癘院 Faat-Fuung-Uen, or "Asylum for Lepers." It is, in point of architecture, similar, in many respects, to the benevolent institutions to which, already, we have had occasion to refer. That is, it consists of a long narrow quadrangle from which branch, horizontally, several streets of cottages. At the end of this quadrangle, there stands a temple. In the principal shrine of this edifice, there is an altar, and above which is placed the imperial tablet. On this tablet are recorded characters, which imply, "May the emperor reign ten thousand years, ten thousand times, ten thousand years." In the second shrine of this temple, homage is paid to Wa-Kwong, the god of fire, Tien-Hau, the Queen of Heaven, Koon-Yam, the Goddess of Mercy, and Che-Taai-Uen-Sui, the Protector of Houses. In the third shrine of this sanctuary, worship is paid to

the tablets of the departed elders of the asylum. In the fourth shrine of this fane, are placed the tablets of persons, who, when in the flesh, occupied in the asylum, positions of no great importance. In the shrine, which contains the imperial tablet, there is, on the right side, a bell, and on the left, a drum. On the bell, there is an inscription by which we are informed that, "in the twelfth year, that is, A.D. 1380, of the reign of Tai-tsu, who was first sovereign of the Ming dynasty, the asylum and temple were, by public subscription, erected under the auspices of a mandarin, who was named Ch'an-In." The inscription goes on to observe that, "during the reign of Shin-tsung, who, as thirteenth sovereign of the Ming dynasty, began to reign, A.D. 1573, the asylum and temple were restored under the auspices of an official, who was named Wong-Tsuun-Hok." The buildings, which form the west side of this institution, are under the supervision of the Namhoi magistrate, while those, which constitute the east side thereof, are under the direction of the Pun-Yu magistrate. It is supported by the government. Within the asylum, two superintendents, who are lepers, reside. To these men, all leprous persons, who are desirous to become inmates of the asylum, are obliged to pay a fee. In this asylum, there are several pensioners. Of these unfortunate persons, some, doubtless, are members of respectable families. For in China, there is a law, which declares—and which is strictly

enforced—that all leprous persons, who are members either of rich and influential families, or of families, which are poor and obscure, shall dwell apart. This circumstance forcibly reminds us of the law, which, with regard to lepers, the Jews framed and enforced. Thus, for example, they pronounced all lepers to be unclean persons, and compelled them as such, even if members of families of the highest rank—as in the case of king Uzziah—to dwell apart. Of these unfortunate creatures, many present the most forbidding appearance. There are others—the descendants of lepers—who have no trace of the disease upon them. These persons, however, regarding the asylum as their home, are most reluctant to leave it. They, therefore, with the view of retaining possession of their quarters, pay, annually, a sum of money to the superintendents of the refuge. Thus, by corrupt practices such as these, one great object of the institution is defeated. For, many persons, who are afflicted with this most loathsome disease, are compelled, there being no room for them in the asylum, to reside in mat huts, which, for their reception, are, by humane persons, erected on the sides of the hills, which are adjacent to the east gate of the city. These miserable beings, however, not receiving, in consequence of their exclusion from the asylum, imperial benefactions, are obliged to obtain, by begging, the common necessaries of life. On the occasion of our visit to this asylum, a poor leper,

named Wong-Hin-Woh, came into our presence, and, to our astonishment, addressed us in very good English. Upon entering into a conversation with this man, we learned that he was, by trade, a playactor and conjuror, and that, with others, he had performed before all the crowned heads of Europe, and the president of the United States of America. At his invitation, we entered the apartment in which he resided, and were, indeed, greatly amused to find that its walls were literally covered with English and American play-bills. The bills in question were, of course, advertisements of the various performances, which he and his companions had given in England and America. He was one of those celebrated jugglers, who, some years ago, so greatly astonished European assemblies, by the skilful performance of the knife trick. This poor man, when we last heard of him, was lodging in a mat hut, and obtaining his daily bread, by begging from door to door. He had, for reasons, which were not explained to us, left the asylum. The probabilities are that, being unable to pay the exactions of the superintendents of the asylum, he was ejected in order to make room for others, who were in a position to do so.

As leprous persons marry, and are given in marriage,* the loathsome disease with which they are afflicted, taints, of course, the blood of their offspring. Thus lepers beget lepers, and, thereby, greatly assist in the propagation of a disease, which, for centuries past, has been re-

* Leprous men marry leprous women.

garded as one of the greatest scourges of the southern provinces of China. When a leper dies it is customary to enclose his remains in a bag. This bag, with its contents, previous to being placed in a coffin, is covered with a mosquito curtain, rather than with a shroud. The singular custom in question arises from the vain supposition that the leprosy, with which the departed one was afflicted, cannot, under such circumstances, descend to the succeeding generations of the family of which he was a member.

The elders of this lepers' village, or asylum, informed us that they had, of late, suffered great depredations at the hands of sneaking thieves. With the view, therefore, of intimidating these vagabonds, they had suspended from the branch of a banyan tree overhanging the path, by which the asylum is approached, a large caltrop. By this, all thieves were warned that the grounds of the asylum were literally bestrewed with such things, and that it was, therefore, simply impossible for them to pay nocturnal visits to the asylum, with impunity. In concluding our remarks on this refuge for lepers, let us not forget to observe that the Chuk-Wang-Sha street of the south eastern suburb of the city of Canton, is, also, especially set apart as a home for persons, who suffer from this loathsome disease.

From the lepers' asylum, we walked to 駟馬崗 Sze-Ma-Kong, or "Four Horses' Hill." Here, there is a cemetery in which the remains

of protestant missionaries are interred. It is beautifully situated on the side of a hill, and is in close proximity to a plantation of bamboo trees. These graceful ever-greens, which, with their drooping heads, resemble waving plumes, fail not to impart to this resting place for the remains of the departed ministers of the King of kings, a very solemn and hallowed appearance. As we were wandering amongst the graves, which this cemetery contains, we observed one in which rest the mortal remains of the Reverend Doctor Ball. He, for many years, devoted himself, both body and soul, to the evangelization of the heathen. He died

"A veteran warrior in the Christian field,"

on the twenty-seventh day of March, A.D. 1866, in the seventieth year of his age. Near to this tomb, there is one in which is contained all that was mortal of a missionary lady, who, for the many virtues, which adorned her character, was greatly beloved and respected. She was the eldest daughter of the late Reverend Dr. Ball, and wife of the Reverend A. P. Happer, D.D. Her great amiability of character and her earnest devotion to works of love, are well expressed by the inscription, which is recorded on her tomb. The epitaph in question reads as follows:—

"SACRED TO THE MEMORY OF
"ELIZABETH BALL HAPPER,

"The beloved wife of Rev. A. P. Happer, D.D., who died greatly lamented by all who knew her, December 29th, 1865, leaving six children motherless."

"Her character was of singular beauty as a wife, a mother, and a missionary. She had a most loving and gentle spirit; she was always intensely active in varied works of love; so that it was said of her, that her life was eminently modelled after the pattern of Him, who went about doing good."

"Blessed are the dead, who die in the Lord."

A short way beyond this cemetery, there is a large parade ground, which bears the name of瘦狗嶺 Shau-Kau-Ling, or "Lean Dog's Hill." Here, for a short period in the autumn of each year, it is customary for the Tartar soldiers, who garrison the city of Canton, to encamp, and devote certain hours of each day, to artillery practice. For this purpose, the largest pieces of ordnance, which the city contains, are, by stalwart coolies, borne to the place in question.

We, now, retraced our steps towards Shamien. On re-passing the cemetery in which the bodies of malefactors are buried, we saw, by the side of the high road, eight, or nine half closed coffins, and in each of which was contained a headless body. During the afternoon of the day in question, an execution had taken place. And the coolies, who had been appointed to bury the remains of the malefactors, who had, that day, been executed, having arrived at the cemetery at a late hour of the evening, had resolved to defer the completion of their labours until the following day. They, therefore, in anticipation of the returning dawn, had

deposited their burdens of mutilated human remains in the place where we found them. On our arrival at Shamien, our seventh walk was brought to a close.

AN

ITINERARY

FOR THE

SERVICE OF TRAVELLERS,

Visiting the City of Canton.

FIRST WALK.

ERRATA.

Page 14.—For	Tien-Han-Miu	read	Tien-Hau-Miu.
„ 18.—For	Mau-Lum-Hen	„	Mau-Lum-Uen.
„ 31.—For	Prisoner	„	Prisoners.
„ 52.—For	Tuun-Gnok	„	Tuung-Ngok.
„ 53.—For	Sui-pak-moon, &c.	„	Siu-pak-moon, &c.

Porch containing idols of the Tien-Wong. Vide pages 36, 37, 38.

The Tai-Hung-Poo-Tien, or shrine containing idols of the three Buddhas. Vide pages 38, 39, 40.

The sixteen disciples of Buddha. Vide pages 40, 41, 42, 43, 44, 45, 46, 47, 48.

Large Banyan Tree. Vide page 49.

Shay-Lee-Tin, or hall containing Marble Dagoba. Vide pages 49, 50.

AN

ITINERARY

FOR THE

SERVICE OF TRAVELLERS,

Visiting the City of Canton.

FIRST WALK.

南 河
HONAM SUBURB.

海 幢 寺
OCEAN BANNER MONASTERY, OR HONAM TEMPLE.

Vide page 34.

Idols of Gate-keepers. Vide pages 34, 35.

Porter's Lodge of the monastery. In this lodge, unused, or empty coffins are kept. Vide pages 35, 36.

Boards on which essays are recorded. Vide page 36.

Porch containing idols of the Tien-Wong. Vide pages 36, 37, 38.

The Tai-Hung-Poo-Tien, or shrine containing idols of the three Buddhas. Vide pages 38, 39, 40.

The sixteen disciples of Buddha. Vide pages 40, 41, 42, 43, 44, 45, 46, 47, 48.

Large Banyan Tree. Vide page 49.

Shay-Lee-Tin, or hall containing Marble Dagoba. Vide pages 49, 50.

Shrine in honour of Koon-Yam. Vide pages 51, 52, 53, 54, 55, 56, 57, 58, 59.
Pee-Lu-Kok, or hall of the god Pee-Lu. Vide pages 59, 60.
Piggery containing sacred Pigs. Vide pages 60, 61.
Poultry yard containing sacred ducks, geese, and fowls. Vide page 61.
Hall in which mendicant friars lodge. Vide page 61.
Printing office. Vide page 62.
Visitor's Hall. Vide pages 62, 63.
Hall in which Lord Amherst lodged. Vide pages 63, 64.
Refectory. Vide pages 64, 65, 66.
Kitchen. Vide page 66.
Palace of the Ten Kings. Vide pages 66, 67.
Apartments of the Abbot. Vide page 67.
Belfry of the Monastery. Vide pages 68, 69.
Garden of the Monastery. Vide pages 69, 70.
Tomb of the White Deer. Vide page 70.
Pond in which sacred fish are kept. Vide page 71.
Funeral Pyre. Vide pages 71, 72.
Hut in which Cinerary urns are kept. Vide page 72.
Ossuary, or Cenotaph. Vide pages 72, 73.
Hall to which monks, when sick, are removed. Vide pages 73, 74, 75.

家 伍
RESIDENCE OF THE NG FAMILY.

Vide page 76.
Ancestral Hall. Vide page 76.
Garden of ten thousand fir trees. Vide pages 78, 79.
Temple in honour of God of Learning. Vide page 79.
Watch Tower and Summer Houses. Vide page 79.
Lotus Pond. Vide page 79.
Summer Houses. Vide pages 79, 80.

廟 林 慈
TEMPLE CALLED TSZE-LAM-MIU.

Vide page 80.
Sacred palm tree. Vide page 80.

寺 幅 海

HOI-FUUK-TSZE,

or

"OCEAN HAPPINESS MONASTERY."

Vide page

崗 寶

PU-KONG.

Vide page 83.

Tomb of Spanish priest. Vide page 83.

導 尾 龍

LUUNG-MI-TO.

Vide page 83.

Painters on porcelain. Vide pages 83, 84

觀 陽 純 呂

LOI-SUN-YAONG-MIU,

or

TEMPLE IN HONOUR OF LOI-SUN-YAONG.

Vide pages 84, 85, 86.

舖 果 糖 隆 濟

CHYLOONG'S GINGER STORE.

Vide pages 87, 88.

行 茶 隆 泰

CHAONG-WO AND TAK-TAAI
TEA HONGS.

Vide pages 88, 89, 90, 91, 92, 93, 94, 95.

廟 花 金
KUM-FA-MIU,
or
TEMPLE IN HONOUR OF KUM-FA.

The tutelary goddess of women and children. Vide pages 95, 96, 97, 98.
Attendants of Kum-Fa. Vide pages 98, 99, 100.
Votive tablets. Vide pages 100, 101.
Bell of the temple. Vide page 102.

SECOND WALK.

WESTERN SUBURBS.

街 大 隆 興
HING-LUNG-TAI-KAI.
or
HING-LUNG-TAI STREET.
Vide page 103.

Cotton Hongs. Vide page 103.
Shop in which pork fat is prepared. Vide page 104.
Poulterers' shops. Vide pages 104, 105.

街 光 溶
YUNG-KWONG-KAI,
or
YUNG-KWONG-STREET.
Vide page 105.

Egg market. Vide page 105.
Wing-Tai egg store. Vide page 105.
Processes by which eggs are preserved. Vide pages 106, 107, 108.

街欄麥
MAK-LAAN-KAI,
or
MAK-LAAN-STREET.

Vide page 108.

Shops in which eggs are preserved. Vide page 108.

生先命算
FORTUNE TELLERS.

Vide pages 109, 110, 111.

廟帝北
PAK-TAI-MIU,
or
TEMPLE IN HONOUR OF PAK-TAI,
THE GREAT NORTHERN DEITY.

Vide page 109.

History of Pak-Tai. Vide pages 111, 112, 113, 114, 115, 116, 117, 118, 119.

Boards on which are recorded the titles of Pak-Tai. Vide page 119.

Method adopted by votaries in order to obtain oracular information from Pak-Tai. Vide pages 120, 121, 122, 123.

Men worship on one side of the temple and women on the other. Vide page 123.

Festival in honour of Pak-Tai. Vide pages 123, 124.

Stall in the temple at which incense and other articles are sold to votaries. Vide page 124.

Ministering spirits of Pak-Tai. Vide pages 125, 126, 127.

Altar dedicated to the service of the dragon. Vide pages 127, 128.

Nature of Chinese oaths. Vide pages 129, 130.

Pond in which turtles, sacred to Pak-Tai, are kept. Vide pages 130, 131.

Votive tablets. Vide pages 131, 132, 133, 134, 135.

Theatre in which plays, in honour of Pak-Tai, are performed. Vide page 135.

街 櫛 檳

PAN-LONG-KAI

or

"BETEL-NUT STREET."

Vide page 136.

Cocoa-nuts. Vide page 136.
Betel-nuts. Vide page 137.
Tea shops. Vide page 138.

坊 鎮 顯

THE STREET CALLED HIN-CHAN-FONG.

Vide page 138.

Shops in which glue is sold. Vide page 138, 139.
Women, who are descendants of leprous forefathers. Vide page 139.

欄 木 杉

STREET CALLED CHAM-MUK-LAN.

Vide page 140.

Drapers' shops. That which is named Fok-Shang, deserving of a visit. Vide page 140.
Rope walks. That which is named Sun-Heng, deserving of of a visit. Vide pages 140, 141, 142.
Dye-works. Those which are named Sam-Yek-Yim-Fong, worthy of a visit. Vide pages 142, 143.
Flour Mills. That which is named Hop-Sing, being worthy of a visit. Vide pages 143, 144.
Tea dealer's shop. Vide page 145.
Tobacco manufactory. Vide pages 145, 146, 147, 148, 149.
Grass cloth shops. That which is named Yow-Sun-Ha-Po-Poo, being worthy of a visit. Vide pages 149, 150, 151, 152.
Shop in which Chinese dresses are sold. Vide page 153.

街米白
STREET CALLED PAK-MI-KAI.

Vide page 153.

Pohing's Chinaware shop. Vide pages 153, 154.

Yi-Chung's Chinaware shop. Vide page 154.

街樂長
STREET CALLED CHEUNG-LOK-KAI.

Vide page 154.

Shops in which articles for departed spirits are sold. Vide page 154.

Paper, how manufactured. Vide pages 154, 155.

Shops in which fire crackers are sold. Vide page 156.

Chandlers' shops. Materials of which candles are made. Vide pages 156, 157, 158, 159, 160, 161, 162.

Shops in which mourning banners, paper money, and fans for the dead are sold. Vide pages 162, 163.

街龍登
TANG-LUNG-KAI,

or

STREET CALLED TANG-LUNG.

Vide page 163.

Shops of Plumbers and Braziers. Vide page 163.

Process by which sheets of lead, for lining tea chests, are made. Vide pages 163, 164.

欄鷄
KAI-LAAN,

or

"FOWL MARKET."

Vide page 164.

Shops in which wood carvings are made. The shop called Tchoy-Seng being worthy of a visit. Vide page 164.

Shops in which Chinese bellows are made. Vide pages 164, 165.

朝聖門

TCHU-SENG-MUN,

or

STREET CALLED TCHU-SENG-MUN.

Vide page 165.

Restaurant in which the flesh of dogs and cats is prepared as food for men. Vide pages 165, 166, 167.

Opium divans. Vide page 167.

邏羅國貢館

THE TS'IM-LOH-KWOK-KUUNG-KOON,

or

GUILD IN WHICH SIAMESE TRIBUTE-BEARERS ARE LODGED DURING THEIR STAY AT CANTON.

It is situated in the 懷遠驛 Hwai-Uen-Yik street of the western suburb of this city, and is, perhaps, one of the filthiest and most dilapidated buildings, which the suburb in question contains. Attached to this guild, there is a small cemetery for the Siamese dead, and which burial place bears, in our humble opinion, a very striking resemblance to a dung-hill. In this resting place for the dead, five Siamese subjects have, it appears, been interred. At the head of each grave, a tomb stone is erected, and on each of which monuments, if, by such a term, we may designate them, an epitaph, both in the Siamese and Chinese langages, is engraved. The first of these inscriptions reads, in Chinese, as follows:—

公長崎人暹羅國官伊左衛門享壽六十
有二于康熙五年護貢入廣勤勞王事于
康熙六年六月二十二日午時告終葬于懷驛
留誌于墓俟公後來子孫永遠祭祀
維
康熙七年　五月　吉日立

Of the Chinese epitaph to which we have just referred, the following is the purport:—"Ye-Tso-Hwai-Mun, a Siamese official, who was a native of Cheung-Ki, one of the political divisions of the kingdom of Siam, came to Canton, as a bearer of tribute from the king of Siam to the emperor of China. He died at noon, on the twenty-second day of the sixth month of the sixth year* of the reign of Kang-hi, aged sixty-two years, and was buried here, on an auspicious day of the fifth month of the seventh year† of the aforesaid reign."

* A.D. 1668. † A.D. 1669.

The epitaph, which is recorded on the second tomb stone, reads, in Chinese, thus:—

暹囉國正貢使丕雅邃吞亞排那突之墓

乾隆四十二年季秋吉日立

Of the above epitaph, the meaning is very much as follows:—"The chief Siamese bearer of tribute, who was named Pe-Nga-Sun-Tan-A-Tai-Ngo-Tat, was buried here, on an auspicious day in the autumn of the forty-second year* of the reign of the emperor Kien-lung."

* A.D. 1778.

The descriptive sentence, which is engraved on the third tomb-stone, reads thus in Chinese :—

暹羅二貢使帕窩們遜哖吺呵叭唉
享壽四十二歲于嘉慶六年護貢入廣
勤勞王事于八月初八日酉時告終葬在懷驛
留誌於墓俟後來子孫永遠祭祀
維
嘉慶六年　八月吉日旦

Its purport is as follows :—"Pa-Wo-Mun-Sun-Men-Yik-Ho-Pat-Tat, who, as second in rank of the Siamese tribute-bearers, arrived at Canton in the sixth year* of the reign of Kiaking. He died at five o'clock P.M., on the eighth day of the eighth month of the sixth year of the reign of the emperor already named, aged forty-two years, and was buried here, on an auspicious day of the eighth month of the sixth year† of the aforesaid reign."

* A.D. 1807. † A.D. 1807.

The memorial lines, which are recorded on the fourth head stone, read, in Chinese, as follows:—

生於丁巳年享壽三十六歲
終於道光十二年三月十七日辰時
暹羅國副貢使朗嘲們遜吽霞呵敦突之墓
道光十二年閏四月吉日立

Of this inscription the reading, in English, may be, thus, rendered:—"Long-Wo-Mun-Sun-Nen-A-Ho-Poot-Tat, who arrived at Canton, as second in rank of the Siamese tribute-bearers, was born in the first year* of the reign of Kiaking, and died at six o'clock, A.M., on the seventeenth day of the third month of the twelfth year† of the reign of Taukwang. He was buried here, on an auspicious day of an intercalary month—that is, the second fourth month—in the twelfth year of the last mentioned reign."

* A.D. 1796. † A.D. 1833.

The epitaph on the fifth tomb stone, reads, in Chinese, according to the tenor of the following words:—

暹羅貢使之墓
同治十一年立

That is, "A Siamese tribute-bearer was buried here, or beneath this stone, in the eleventh year* of the reign of Tung-chih."

十七甫

SHAP-TS'AT-POO,

or

"SEVENTEENTH WARD."

Vide page 167.

Chinese Dispensary. Vide pages 167, 168.
Shops in which articles of vertû are sold. Vide page 168.

十八甫

SHAP-PAT-POO,

or

"EIGHTEENTH WARD."

Vide page 168.

Town residence of the Ng, or Howqua family. Vide page 168.
Town residences of the Poon and Li families. Vide page 169.
Shops in which articles of vertû are sold. Vide page 169.
Shops in which coffins are made. Vide pages 169, 170.

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* A.D. 1872.

廟聖洪

HUNG-SING-MIU,

OR TEMPLE IN HONOUR OF THE

"GOD OF THE SOUTHERN OCEAN."

Vide pages 170, 171, 172.

廟后天

TIEN-HAN-MIU,

or

TEMPLE IN HONOUR OF THE

"QUEEN OF HEAVEN."

Vide page 172.

History of the goddess. Vide pages 172, 173, 174, 175, 176, 177.
Idol of the goddess. Vide page 177.
Ministering spirits of the goddess. Vide pages 177, 178.
Reception room of the goddess. Vide page 178.
Bed room of the goddess. Vide page 179.

廟洲渭

MI-CHAU-MIU,

or

MI-CHAU TEMPLE.

Vide page 179.

Idol of Man-Chaong, the God of learning. Vide page 179.
History of Man-Chaong. Vide pages 179, 180, 181, 182, 183.
Offerings of onions presented to Man-Chaong. Vide page 184.
Bell in the temple of Mi-Chau. Vide page 184.
Monumental arch of granite. Vide page 184.
State worship paid to Man-Chaong. Vide pages 184, 185.

方地丐乞

BEGGARS' SQUARE.

Vide page 185.

廟祖沮倉

CHONG-CHOY-TCHU-MIU.

Or Temple in honour of the Inventor of Letters and the Inventor of the Art of Printing. Vide page 185.

Brief Historical sketch of Tchong-Kit, the Inventor of Letters. Vide pages 185, 186, 187, 188, 189.

Board on which are recorded sixteen sacred precepts. Vide pages 189, 190, 191, 192.

Pagoda shaped furnaces in which scraps of paper containing Chinese characters are burned. Vide page 192.

Well at the gates of the temple. Vide pages 193, 194.

館會洲徽

FEI-CHOW-OOI'-KOON,

er

"GREEN TEA MERCHANTS' GUILD."

Vide pages 194, 195.

Elaborately carved gateway of the guild. Vide page 195.

Four large white boards on each of which is recorded a Chinese character. Vide page 195.

Rockery and grounds of the guild. Vide page 196.

館時濟馮

THE RESIDENCE OF A

CHINESE PHYSICIAN.

Vide page 197.

菴修淨

BUDDHIST NUNNERY CALLED

TSENG-SAU-OM.

Vide pages 197, 198, 199.

堂音福

FUUK-YUM-T'ONG,

or

MISSIONARY CHAPEL.

Vide page 199.

地初來西

THE STREET CALLED

SAI-LOI-CH'OH-TI.

In this street Chinese furniture is on sale. Vide page 199.

舖漆油記協

LACQUEREDWARE HONG CALLED

HIP-KI.

Vide pages 199, 200, 201.

寺林華

BUDDHIST MONASTERY CALLED

WA-LUM-TSZE,

or

"FLOWERY FOREST MONASTERY."

Vide page 201.

Shrine of the Three Buddhas. Vide page 202.

Shrine containing the marble dagoba. Vide pages 202, 203.

Shrine in honour of goddess Koon-Yam. Vide page 203.

Boxes containing the Buddhist Classic. Vide pages 203, 204.
Abbot's appartments, and preaching hall. Vvide page 204.
Hall containing idols of five hundred disciples of Buddha. Vide pages 205, 206, 207, 208.
Names of the five hundred disciples of Buddha. Vide pages 208, 209, 210, 211, 212, 213, 214, 215, 216, 217.
Shrine called Shuung-Tak-Tong. Vide page 219.
Shrine called Shue-Fuuk-Tong. Vide page 220.
Shrine called Taan-Uet-Tong. Vide pages 220, 221.
Refectory. Vide page 221.
Visitors' Hall. Vide page 221.

王大聖藻

TEMPLE IN HONOUR OF

TCHU-SHING-TAI-WONG.

Vide page 221.
Large porcelain vase, containing medicinal waters. Vide page 222.
Bell suspended in this temple. Vide page 223.
Sixty idols contained in the second hall of this temple. Vide pages 223, 224.
Third hall of this temple dedicated to the Three Ladies. Vide pages 224, 225, 226.

廟帝關

KWAN-TAI-MIU,

or

TEMPLE IN HONOUR OF

KWAN-TAI, "THE GOD OF WAR."

Vide page 226.
Historical sketch of Kwan-Tai. Vide pages 226, 227, 228, 229, 230, 231, 232.
Description of the temple and its altars. Vide pages 232, 233.

里梓賢

STREET CALLED IN-TSZE-LI.

Vide page 235.

Fair held in this street every morning. Vide page 235.

園林茂

MAU-LUM-HEN,

or

NURSERY GARDEN CALLED

MAU-LUM.

Vide pages 235, 236.

舖璃玻吹信仁

GLASS MANUFACTORY, WHICH IS STYLED

YAN-SUUN.

Vide page 236.

Methods by which glass is manufactured. Vide pages 236, 237, 238, 239.

街星福

STREET CALLED FUUK-SING-KAI.

Vide page 239.

Fair held in this street, every morning. Vide pages 239, 240.

街興長

STREET CALLED CH'EUNG-HING-KAI.

Vide page 240.

This street contains the workshops of lapidaries. Vide pages 240, 241.

Makers of glass bracelets. Vide pages 241, 242.

長壽寺

LONGEVITY MONASTERY,

or

TEMPLE OF LONGEVITY.

Vide page 242.

Shrine containing idols of the three Buddhas. Vide pages 242, 243.

Shrine containing the dagoba. Vide page 243.

Shrine containing the Buddha of Longevity. Vide page 243, 244.

Shrine containing the idol of Koon-Yam. Vide page 244.

Refectory. Vide page 244.

Abbot's apartments and gardens. Vide pages 244, 245.

Garden in which Gold Fish are reared. Vide pages 245, 246, 247, 248, 249.

Shing-Kwoh, who was for many years abbot of this monastery. Vide page 249.

閉翳亭

PI-AI-T'ING,

or

"THE BOWER OF SORROW."

Vide page 250.

舂喧洞

STREET CALLED CHOW-CH'UUN-TUUNG.

Vide page 250.

This street contains the work shops of silk weavers. Vide pages 250, 251.

崗 螞 豬

THE STREET CALLED CHUE-NA-KONG,

or

CHUE-MOOI-KONG.

Vide page 251.

In this street is the tumulus, or mound of earth, containing the remains of the citizens of Canton, who, at the time of the capture of the city in question, were, by the conquerors (Tartars) put to the sword. Vide pages 251, 252.

Temples in honour of Ts'oi-San, Koon-Yam, and Cheung-Wong-Ye. Vide pages 252, 253.

舖 香 線

SIN-HEUNG-POO,

or

SHOPS IN WHICH

INCENSE STICKS ARE MADE.

Vide pages 253, 254, 255,

園 星 聚

TSUE-SING-UEN,

A GARDEN IN WHICH

GOLD FISHES ARE BRED AND REARED.

Vide page 255.

館 會 頭 丐 乞

HAT-I-SAU-OOI-KOON,

or

"BEGGARS' GUILD."

Vide pages 255, 256, 257, 258, 259, 260.

寺禪西

SAI-SHIM-TSZE,

or

BUDDHIST MONASTERY CALLED,

SAI-SHIM.

Vide pages 260, 261, 262.

里壽長

STREET CALLED CHEUNG-SHAU-LI.

In this street, there are shops in which silk edgings for the dresses of Chinese ladies, are sold. Vide page 263.

舖燈璃玻隆廣

GLASS MANUFACTORY CALLED

KWONG-LUUNG.

In this establishment, glass lamp shades are blown. Vide page 263.

里珠曉

STREET CALLED HIU'-CHUE-LI'.

In the shops of this street, Manchester goods are on sale. Vide page 263.

里典瑞

STREET CALLED SUI'-HING-LI.

In the Ts'eung-Mau shop of this street, rice paper pictures and fans of various kinds are on sale. Vide page 264.

里蘭桂
STREET CALLED KWAI-LAAN-LI.

In this street are two shops in which ornaments of mother of pearl are carved and sold. Vide pages 264, 265.

巷楊
STREET CALLED YEUNG HONG.

In this street, there are two glass blowing factories, which are, respectively, called 泰源玻璃舖 Tai-Uen, and 宏盛玻璃舖 Wang-Shing. In both of these establishments, looking glasses are made. Vide pages 265, 266.

In this same street are shops in which embroidered shoes, for the use of Chinese ladies, are sold. Malacca canes, as stems for tobacco pipes, are, also, in this street, on sale. Vide pages 266, 267.

甫七十
STREET CALLED SHAP-TS'AT-POO.

In this street, there is a first class pawn-shop, which bears the name of 元貞當舖 Uen-Ching. Vide pages 267, 268, 269.

街欄漿
STREET CALLED TSEUNG-LAAN-KAI,

Vide page 269.

Ningpo Ooi-Koon, or Guild of the Ningpo merchants. Vide pages 269, 270.

Shops in which edible birds' nests are sold. Vide page 270.

Birds' nests from Sumatra. Vide pages 271, 272.

Birds' nests from Java. Vide pages 272, 273.

Birds' nests from Borneo. Vide pages 274, 275, 276, 277.

Reverence, which Chinese pay to ordinary swallows. Vide pages 277, 278.

Shops in which Chinese medicines of various kinds are prepared. Vide pages 278, 279.

THIRD WALK.

新 荳 欄

STREET CALLED SAN-TAU-LAAN,

Vide page 280.

Ushing's Chinaware Shop. Vide page 280.

街 帽 裝

STREET CALLED CHONG-MO-KAI,

or

"STREET IN WHICH CHINESE HATS AND CAPS ARE SOLD."

Vide page 281.

衕 銅 打

STREET CALLED TA-TʿUUNG-KAI,

Vide page 281.

In this street, there are many native banks. Vide pages 281, 282.

Shing-Luung shop in which balls of silk threads are sold. Vide page 282.

Tai-Shing shop in which artists paint designs of various kinds, upon vessels of copper. Vide page 282.

Silk hong called Wing-Shing, or Ehing. Vide foot note, page 282.

甫八第

STREET CALLED TAI-PAAT-POO.

Vide page 282.

SILK HONG CALLED EKING.

Vide pages 282, 283.

街寧太

STREET CALLED TAI-NING-KAI.

Vide page 283.

At the extreme end of this street, a good view is obtained of a water street, which is styled Sai-Ho. Vide pages 283, 284.

街鏡眼

STREET CALLED NGAAN'-KENG-KAI,

or

"EYE GLASS STREET,"

Vide page 284.

Chinese lanterns of glass. Vide page 284.

Compasses and pocket sun-dials. Vide page 284.

Chinese were the inventors of the compass. Vide pages 284, 285.

坊元狀

STREET CALLED CHONG-UEN-FONG.

Vide page 286.

Wan Heung Restaurant. Vide page 286.

Kwok-Lok-Ki' shop in which Chinese buttons of copper are sold. Vide pages 286, 287.

Shops in which gold-beaters ply their vocations. Vide page 287.

Sandal-wood market Vide pages 287, 288.

Maan-Shing bronze foundry. Vide page 288.
Calico Printers. Vide pages 288, 289.
Shops in which embroidered Chinese dresses and flags are made and sold. Vide pages 289, 290

街新平太

STREET CALLED TAI-PING-SAN.

Vide page 290.

Shops in which gold thread is manufactured. Vide page 290.

街西新大

STREET CALLED TAAI-SAN-SAI-KAI,

In this street, there are two, or three establishments in which artisans are daily engaged in iron, steel, and copper wire-drawing. Of these manufactories, the largest is named 和隆 Woh-Lung. Here, the workmen beat out, in the first instance, by means of heavy hammers, the metals into thin plates, or leaves. These metal plates, or leaves are, then, by a workman, divided into thin slips. This labour, by an observance of the following methods, he very readily accomplishes. Upon each sheet of well-beaten metal, he draws, by means of an iron, or steel instrument, which resembles a comb, as many lines as the instrument in question has teeth. These lines are, of course, one and all, of equal length, and equidistant from each other. He, then, by means of a sharp cutting instrument, which resembles a large, and thick pair of scissors, divides the sheets of metal—following most carefully the lines, which, by means of the iron, or steel comb, he has previously made upon them—into thin strips. The upper blade of the scissors—which, for this purpose, are used—is immoveable, while the lower one, to which a short wooden handle, or lever is attached, is made to move on a pivot. When engaged in the discharge of this duty, the workman, having bound to the seat of his trowsers, a covering of leather, sits on the wooden lever to which we have just referred, and,

by his weight, applies to the scissors the impetus, which is necessary to keep them in motion. The strips of metal, which are, in this manner, obtained, are, in the next instance, formed into wire, or metallic threads, by being most forcibly pulled, with the aid of a windlass, through a draw-plate.

In this same street, namely that of Taai-San-Sai-Kai, there is a factory in which founding, on a small scale, is practised. The establishment in question bears the name of 合昌 Hop-Cheung. The articles, which are, here, cast, consist, in a great measure, of flat buttons and ornaments of brass. The models, which, for this purpose, are used, are, as a rule, made of copper. The moulds, on the other hand, are generally composed of clay, which is well mixed with sharp sand of a yellowish colour. The clay of which this mixture consists, is, firstly, by the use of a small pestle and mortar, well kneaded. This process having been accomplished, a certain quantity of the sharp sand, to which we have just referred, having been well saturated with water, is, then, thereto, very carefully added. The buttons and various ornaments of brass, which, by the use of the mould, are cast, are, in the next instance, burnished by an observance of the following rules. They are, one and all, placed in a perforated, cylindrical wooden tube,* which, in point of length, equals three feet, and, in regard to circumference, is, perhaps, two feet. The inside of this tube is armed with several sharp prongs, or teeth of brass. The vessel in question, being now full of copper articles, which require burnishing, is placed over a wooden trough containing water, and, while in this position, is made to revolve on its own axis. This is effected by a workman, who sits on a bench, which is placed above the trough, and who, by means of his feet, keeps, for sometime, the tube in perpetual motion. The brass articles, by grating against the sharp prongs with which the inner part of the tube is armed, and by means of the water, which flows from the trough into the tube, through the perforations, to which we have referred, assume, in due time, the brightness of gold.

* This vessel is not unlike an elongated churn.

齋錦雲

SHOP, WHICH IS CALLED
WAN-KUM-CHAAI.

In this small establishment, large sheets of paper are dyed. The dye, of whatever colour it may be, is applied to the sheets of paper by means of a very rude brush. Should the workman be called upon to adorn, still further, these sheets of paper by besprinkling them with gold leaf, he readily does so by scattering upon them—ere the dye, with which they have been stained, has dried—from a vessel, which, in form, resembles a large pepper pot, small pieces of the leaf in question. To these sheets of paper, when dry, a bright polish is imparted by rubbing them with a smooth stone to which, previously, a coating of bees' wax has been applied. These sheets of paper are sold either to calligraphists, or artists in order that, upon them, either Chinese characters* may be written, or pictures painted. Of sheets of paper of this nature, fans are, also, in some instances, made. Note paper, too, is, of this same material, formed.†

成興

SHOP, WHICH IS CALLED
SHING-HING.

In this shop, hats, which are intended for the service of mandarins, in the respective seasons of summer and autumn, are manufactured. The hats in question are of a conical shape. Those, which are intended for service in summer, are made of gauze and a net work of very thin strips of bamboo, while those, which are intended for use in autumn, are made of silk and a net work of very thin strips of bamboo. ‡

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* Chinese scrolls.

† In the street called Tien-Ping-Kai, there are two, or three similar shops.

‡ In some cases, very thin strips of rattan are, for this purpose, used.

天平街
STREET CALLED TIEN-PING-KAI,
or
"HEAVENLY PEACE STREET."

Vide page 290.

Shops of marble cutters. Vide page 290.

悅昌
SHOP, WHICH IS CALLED
UET-CHAONG.

In this shop, Chinese note paper and envelopes are made and sold. In many instances, these various articles of stationery are, here, adorned with borders, flowers, and other devices in gold. This labour is accomplished as follows. The workman places on a table, a wooden block upon which, by a wood carver, a design in relief has been neatly engraved. Over the design in question, which has been previously coated with glue, he spreads a sheet of note paper, or an envelope in order that, to it, the impression, or design on the block may be conveyed. So soon as the article of stationery in question has been removed from the block—and ere the impression in glue, which it contains, has dried—the dust of gold leaf is thrown upon it. This dust only adheres, of course, to the undried impression in glue. And, thus, to the sheet of note paper, a border, or a design in gold is imparted.

勝利
SHOP, WHICH IS CALLED
SHING-LI.

In this shop, lines, for fishing rods, are made. They consist of strings, or cords of coarse silk. These cords of silk, with the view of being stretched, are made fast, by one end, to a hook, which is contained in one of the beams of the ceiling of the establishment, while, to the other end, a heavy stone is attached. In this position, they continue for twelve hours. This fishing tackle is, in a great measure, forwarded to Japan, for sale.

大新街
STREET CALLED TAI-SAN-KAI,
or
"GREAT NEW STREET."

Vide page 291.

Jade stone shops. Vide page 291.

Shops in which horn lanterns are manufactured. Vide page 291.

Shops in which silver ornaments are covered with an enamel, which consists of kingfishers' feathers. Vide page 291.

Shops in which drums are made. Vide page 292.

Wesleyan Missionary Chapel. Vide page 292.

元錫巷
STREET CALLED UEN-SEK-HONG,

Vide page 292.

Ivory and sandalwood carvers. Vide page 292.

佛囉西禮拜堂
FRENCH CATHEDRAL,

Vide pages 292, 293.

RETURN TO THE STREET CALLED

大新街
TAI-SAN-KAI,

As the extreme end of the street in question, contains very large jade stone shops. Vide page 293.

小市街
STREET CALLED SIU-SHI-KAI,
or
"LITTLE MARKET STREET."

Vide page 294.

Working jewellers' shops. Vide page 294.

Tumulus, or mound which contains the bones of many of the citizens of Canton, who, on the capture of the city by the Tartars, were put to the sword. Vide page 294.

Tea saloon. Vide page 295.

街 畔 濠

STREET CALLED HO-POON-KAI,

or

"MOAT STREET."

Vide page 295.

Chinese Furriers. Vide page 295.

Shops in which furniture is sold. Vide page 295.

Shops in which Chinese pictures are sold. Vide page 295.

Shops in which Chinese musical instruments are sold. Vide pages 295, 296.

門 德 歸

GATE OF OLD CITY

which is called

THE KWAI-TAK-MOON, or "GATE OF VIRTUE."

Vide page 296.

Shops in which birds are sold. Vide page 296.

樓 牌 四

STREET CALLED SZE-P'AAI-LAU,

or

"STREET OF FOUR MONUMENTAL ARCHES."

Vide pages 296, 297.

房 監 海 南

PRISON OF THE

NAAM-HOI MAGISTRATE,

Vide pages 297, 298, 299, 300, 301, 302, 303.

Prisoner exposed to scorn at the principal gates of the magistrate's yamun. Vide page 297.
Prisoners wearing cangues, or wooden collars. Vide page 298.
Approach to the prison. Vide page 298.
Idol of a tiger in statuary of granite. Vide page 298.
Wards of the prison. Vide pages 298, 299.
Female felons and hostages. Vide page 300.
Dead House. Vide page 301.
Port hole through which dead bodies are passed. Ward in which prisoners on remand are confined. Vide pages 302, 303.
Judgement Hall. Vide page 303.

大 市 街

STREET CALLED TAI-SHI-KAI,

or

"GREAT MARKET STREET."

Vide page 303.

五 仙 觀

NG-SIN-KUN,

or

"TEMPLE IN HONOUR OF THE FIVE GENII."

Vide page 303.

An account of the Five Genii. Vide page 304.
Five stones representing five petrified rams. Vide page 305.
Altar in honour of the Five Genii. Vide page 305.
Æsculapian skill of Five Genii. Vide page 307.
Altar in honour of Yuuk-Wong-Tai. Vide page 307.
Brief biographical sketch of Yuuk-Wong-Tai. Vide pages 307, 308, 309, 310.
The Great Bell Tower. Vide pages 310, 311, 312, 313.
Impression of Buddha's foot. Vide page 314.
Shrine in honour of Kum-Fa. Vide page 314.
Shrine in honour of a monkey. To this animal is applied the title of Ts'ai-Tien-Tai-Shing, or Great Sage of the whole Heavens. Vide pages 314, 315, 316, 317, 318, 319.

左都衙門

THE YAMUN OR OFFICIAL RESIDENCE CALLED TSOH'-TOO-NGA-MOON.

Vide page 320.

In this Yamun, the vice-roy Yeh sought a refuge, when the city of Canton was captured by the allied armies of Great Britain and France. Within its walls, he was taken a prisoner of war, by a few British sailors. Vide pages 320, 321, 322, 323, 324, 325.

南海學宮

NAAM-HOI-HOK-KUUNG,

or

"NAAMHOI'S CONFUCIAN TEMPLE."

Vide page 325.

Side altars in honour of the seventy-two disciples, who, of the three thousand followers of Confucius, were pre-eminent for their virtues and literary attainments. Vide page 326.

State worship paid to Confucius. Vide pages 327, 328.

Brief biographical sketch of Confucius. Vide pages 328, 329, 330, 331, 332, 333.

貞節女祠

TEMPLE CALLED CHING-TSIT-I-NUE-TSZE,

or

"SHRINE IN HONOUR OF VIRTUOUS WOMEN."

Vide pages 334, 335, 336, 337, 338, 339.

光塔街

STREET CALLED KWONG-T'AAP-KAI,

Vide page 339.

In this street stands the 光塔 Kwong-T'aap, or Mohammedan Mosque. Vide page 339.

The name of its founder. Vide page 339.

The period in which it was built. Vide page 339.

Mosaics, or inscriptions on the inner walls of the mosque. Vide page 340.

Pulpit from which discourses on the doctrines of Mahomet, are delivered. Vide page 340.

Articles of faith. Vide pages 340, 341, 342, 343, 344.

Tower from the summit of which the muezzins were, at one time, accustomed to call their co-religionists to prayers. Vide pages 345, 350.

Schoolroom in which Chinese youths, who are Mohammedans in faith, are taught to read the koran in the original tongue. Vide page 353.

街行縣

STREET CALLED CHI-HONG-KAI.

Vide page 353.

In this street stands the 西扉堂 Sai-Yan-Tong, or temple in which the prophetic stone is contained. Vide pages 353, 354.

西門直街

STREET CALLED SAI-MOON-CHIK-KAI.

Vide page 354.

In this street, stands the Tauist Monastery, which is styled

元妙觀

UEN-MIU-KOON.

Vide pages, 354, 355, 356, 357.

光孝寺

THE BUDDHIST MONASTERY CALLED KWONG-HAAU-TSZE

Vide page 357.

Shrine of the three Buddhas. Vide page 358.
Ancient brick pagoda. Vide page 358.
Pillar of stone on which an inscription is engraved. Vide page 358.
Ancient wells. Vide page 359.
Brief historical sketch of the monastery. Vide pages 359, 360, 361.
An account of Luuk-Tso-Wai-Nang. Vide pages 362, 363.
Tower, or chamber of the sleeping Buddha. Vide pages 363, 364.
Sacred palm tree. Vide page 364.
Two iron dagobas, or pagodas. Vide page 365.
Cast iron caldron, which was the gift of the emperor Yin-tsung. Vide page 365.
Copy of the Tai-Chong classic, which was the gift of the emperor Yin-tsung. Vide page 366.
An account of Chang-Hi-Sang. Vide pages 366, 367.
Various names, which have been given to this monastery. Vide pages 367, 368, 369.
Literary examinations formerly held in this monastery. Vide pages 368, 369.

街慧净

STREET CALLED TSING'-WAI-KAI.

Vide page 369.
In this, and the adjoining streets, the K'i-ha, or banner-men reside. Vide pages 369, 370.

塔花

THE FA-T'APP,

or

"FLOWERY PAGODA.*"

Vide page 370.
The reason why pagodas were in times past, and are now erected. Vide pages 370, 371.

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* This pagoda was restored A.D. 1874-1875.

The persons by whom this pagoda was built. Vide page 371.

The various occasions on which this pagoda has been repaired.* Vide pages 371, 372, 373.

Singular legend with regard to the fall of the vane of this pagoda. Vide pages 372, 373.

Inscription on the vane. Vide pages 373, 374.

The mortar, by which the bricks, forming this pagoda, are bound together, is supposed to be a suitable ointment for flesh wounds. Vide page 374.

六榕寺
THE LUUK-YUUNG-TSZE,
or
"MONASTERY OF THE SIX BANYAN TREES."

Vide page 375.

In the year of our Lord 1374, the principal shrines of this monastery were, by the leading officials of the city, converted into government granaries. Vide pages 375, 376.

The bell of the monastery. Vide page 376.

Idol of Lo-paan, the tutelary god of carpenters. Vide page 377.

大英國領事府
THE TAI-YING-KWOK-LING-SZE-FOO,
or
"BRITISH CONSULAR YAMUN."

Vide page 377.

The park and deer. Vide page 377.

Portion of this yamun, when occupied by the British, was used as a hospital. Vide page 378.

Building infested with bats. Vide page 378.

Destruction of the hospital by fire. Vide page 379.

The remains of several British and French soldiers were buried in the park. Vide page 379.

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* Again repaired A.D. 1874-75.

清泉街

STREET CALLED T'SING-CHUEN-KAI.

Vide page 379.

In this street, there stands the Buddhist nunnery, which is styled

菴度檀

T'AAN-TO-OM.

Vide pages 379, 380.

關帝廟

THE KWAN-TAI-MIU,

or

TEMPLE IN HONOUR OF

KWAN-TAI, "THE GOD OF WAR."

Vide pages 380, 381.

During the occupation of the city by the allies, Royal Engineers were lodged in this temple. Vide page 381.

Ancient well called Kau-Ngaan-Tseng, or "Nine Eyed Well." Vide pages 381, 382.

三元宮

THE TAUIST MONASTERY CALLED

SAM-UEN-KUUNG,

or

"PALACE OF THE THREE CHIEFS."

Vide page 382.

Date of foundation. Vide page 382.

Repaired on various occasions. Vide page 382.

First shrine contains idols of the Tauist Trinity. Vide page 383.

Second shrine contains an idol of the Tau-Moo, or Star Mother. Vide page 383.

Shrine in honour of Loi-Sun-Yaong. Vide pages 383, 384.
Sacred palm tree. Vide page 384.
Visitors' hall and Refectory. Vide page 384.
Belfry and drum-tower. Vide page 385.
Ancient well. Vide page 385.

山音觀

KOON-YAM-SHAN,

or

"KOON YAM'S HILL."

On this hill, there stands a monastery in honour of Koon-Yam. Vide page 385.
Two bells in this monastery. Vide page 386.
Many votaries frequent this monastery on the 26th day of the first month of each year. Vide pages 386, 387.
Idol of a wild animal, which, by the Chinese, is called Hau-Pan-Ye. Vide pages 387, 388.
An elephant in statuary of granite. Vide pages 388, 389.
Visitor's hall of the monastery. Vide page 389.
This monastery was occupied, during the war, by English and French officers. Vide page 389.

五層樓

NG-T'SANG-LAU,

or

"PAGODA OF FIVE STORIES."

Vide page 389.

Date of foundation. Vide page 389.
Governor General Yeh was accustomed to view, from the roof of this tower, his troops when engaged in battle with the rebels. Vide page 390.
Troops quartered in this Pagoda. Vide page 390.

局藥火

FOH-YEUK-KUUK,

or

"GUNPOWDER MAGAZINE."

Vide page 390.

Chinese were the inventors of gunpowder. Vide pages 390, 391, 392.

廟王龍

LUUNG-WONG-MIU,

or

"TEMPLE IN HONOUR OF THE DRAGON KING."

Vide page 392.

State worship paid to this deity. Vide pages 393, 394.

Homage paid to this god in seasons of drought. Vide pages 394, 395.

Men at such seasons, desirous to offer themselves as sacrifices to the idol. Vide page 395.

Bell of the temple. Vide page 395.

British troops quartered in this temple. Vide page 396.

Principal porch of this temple used as a military chapel. Vide page 396.

翁仙鄭

TEMPLE IN HONOUR OF CHAANG-SIN-YUUNG,

or

CHAANG-OHN-KI.

Vide page 396.

This temple contains a tablet in honour of the late Viceroy Yeh. Vide page 398. This temple was, during the occupation of the city by the allies, the residence of Sir Charles Von Straubenzee. Vide page 398.

An account of Yeh. Vide pages 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412.

菊 波 精 舍

KUUK-POH-TSENG-SHE,

Or hall in which lectures on the Chinese classics are delivered to students, and in which peparatory examinations are held. Vide pages 412, 413.

應 元 書 院

THE YING-UEN-SHUE-UEN,

"A COLLEGIATE INSTITUTION."

Vide page 413.

宮 元 應

THE TAUIST MONASTERY,

WHICH IS CALLED YING-UEN-KUUNG.

Vide page 413.

Date of foundation. Vide page 413.

府 事 領 國 法 大

FRENCH CONSUL'S YAMUN.

Vide pages 414, 415.

Monumental Arches. Vide page 414.

Meteoric stone. Vide page 415.

廟 隍 城

SHENG-WONG-MIU,

OR TEMPLE IN HONOUR OF THE

"PROTECTOR OF WALLED CITIES."

Vide page 415.

Fortune-tellers. Vide page 415.

Miniature representations of the ten kingdoms into which the Buddhist hades is said to be divided. Vide page 416.
Rewards and punishments. Vide pages 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432.
Idol of Sheng-Wong. Vide page 432.
Bell of the Temple. Vide page 433.
Bedchamber of the god. Vide pages 433, 434.
Shrine in honour of the god of spring, and the sixty gods of the Chinese cycle. Vide page 435.
Votive tablets. Vide pages 435, 436.
Eight Cornered Well. Vide pages 436, 437.
Votaries who frequent this shrine. Vide pages 437, 438.

廟王藥

THE YEUK-WONG-MIU,

OR TEMPLE IN HONOUR OF YEUK-WONG, "THE MEDICINE KING."

Vide page 438.
Votaries fan the idol of Yeuk-Wong. Vide page 439.

門衙局錢

THE TSIN-KUK-YAMUN, or "MINT."

Vide page 439.
Mint is in ruins. Vide page 440.
The Method of coining cash. Vide pages 440, 441, 442.
Remarks on the coinage of China. Vide pages 442, 443, 444, 445, 446.
Missionary Chapel. Vide page 446.

底門雙

THE STREET CALLED SHWANG-MUN-TI.

Vide page 447.
Monumental arches. Vide page 447, 448.

漏滴壺銅

THE TUNG-WU-TI-LOW,

or

"COPPER JAR WATER-DROPPER, OR CLEPSYDRA."

Vide pages 447, 448.

An account of the arch, or tower on which the hall containing the clepsydra stands. Vide pages 448, 449.

An account of the clepsydra. Vide pages 449, 450.

Clepsydra, when, and at whose expense, made. Vide page 450.

Boards by means of which the time of day is made known to the public. Vide page 450.

Small shrines erected in the hall, which contains the water clock. Vide page 451.

Time sticks. Vide pages 451, 452.

局書

THE SHUE-KUUK, or "PRINTING OFFICE."

Vide pages 452, 453.

廟鋒先

TEMPLE IN HONOUR OF THE HEATHEN DEITY, SIN-FUUNG.

Vide page 453.

Persons call upon this god to assist them in capturing their fugitive slaves. Vide page 453.

It was at one time customary to place on the altar of this temple, small bags, or pouches containing incense. Vide page 453.

These bags were used as charms in times of pestilence. Vide pages 453, 454.

An altar in honour of Luuk-Tuuk-Tai-Wong. Vide page 454.

Bell of the Temple. Vide page 454.

Missionary chapel. Vide page 454.

大佛寺

THE BUDDHIST MONASTERY, WHICH IS CALLED TAI-FAT-TSZE.

Vide pages 454, 455.

It was, at one time, converted into a government building. Vide page 455.

Restored to the Buddhist priests, A.D. 1665. Vide page 455.

Quadrangle of the Monastery. Vide page 455.

Bell of the Monastery. Vide page 455.

Idols of the three Buddhas. Vide pages 455, 456.

學台衙門

THE HOK-TOI-NGA-MOON,

or

"OFFICIAL RESIDENCE OF THE LITERARY CHANCELLOR."

Vide page 456.

Hall in which candidates for the degree of Bachelor of Arts, are examined. Vide pages 456, 457.

Nature of the examination for the bachelor of arts' degree. Vide pages 457, 458, 459, 460, 461, 462, 463.

Meteoric stones. Vide pages 463, 464.

Booksellers' shops. Vide page 465.

Shops in which men carve wooden printing blocks. Vide page 465.

FOURTH WALK.

仁濟大街

THE YAN-TSAI-TAI-KAI,

or

"STREET CALLED YAN-TSAI-TAI."

In this street, stands the 博濟醫館 Pok-Tsai-I-Koon. This is a hospital, which is most ably presided over by Dr. Kerr. Vide page 466.

First opened in 1839 by Dr. Parker. Vide page 466.
Accommodation, which this hospital affords. Vide page 467.

門欄油

STREET CALLED YAU-LAAN-MUN.

Vide page 467.

Braziers' shops. Vide page 467.
Copper, whence obtained. Vide pages 467, 468.

舖衣故安永

THE WING-OHN-KOO-I-POO,

Or shop in which handsome Chinese dresses are sold. Vide page 468.

街祥迎

THE STREET CALLED YING-TS'EUNG-KAI.

Vide page 468.

In this street, there are several very large Chinese hongs, or khans. Vide page 468.
Merchandize sold in these hongs. Vide page 469.

街仙會

STREET CALLED OOI-SIN-KAI.

Vide page 469.

Shops in which gongs and bells are sold. Vide page 469.
Shops in which models of Chinese temples are sold. Vide pages 469, 470.
Blacksmiths' shops. Vide page 470.

欄菓

THE KWOH-LAAN, or "FRUIT MARKET."

Vide page 470.

Names of Chinese fruits. Vide page 470.

欄魚鹹

THE HAAM-UE-LAAN,

or

"SALT FISH MARKET."

Vide page 470.

Shops in which Chinese rain coats, made of the leaves of palm trees, are sold. Vide page 470.

頭馬

MA-TAU

or

"HORSE'S HEAD."

(THE EXECUTION GROUND.)

Vide page 470.

This is the plot of ground on which Chinese malefactors are executed. Vide page 471.

Crosses to which criminals, sentenced to die a lingering death, are bound. Vide pages 471, 472.

Earthenware vessels containing quick lime, and into which human heads are, occasionally, cast. Vide page 472.

State of the execution ground during the Canton rebellion. Vide pages 472, 473.

Method of preparing Chinese criminals for execution. Vide pages 473, 474.

Criminals indifferent to their fate. Vide pages 474, 475.

Food, in some instances, given to condemned men, a short time previous to their execution. Vide page 475, 476, 477.

A humane Chief Justice. Vide page 475.

Process of pinioning criminals. Vide page 477.

Superscription and tally affixed to the head of each malefactor. Vide pages 477, 478.

Accounts of executions. Vide pages 479, 480, 481, 482, 483, 484, 485, 486, 487.

街 清 永

STREET CALLED WING-TS'ING-KAI.

Vide page 487.

In this street, the French, on one occasion, put to the sword several Chinese. Vide pages 487, 488, 489.

門 清 永

THE GATE CALLED WING-TSING-MOON.

Vide page 489.

Through this gate, malefactors are conveyed from the city to the execution ground. Gate called, in consequence, by foreigners, the "Malefactor's Gate." Vide page 489.

門 南 大

THE TAI-NAAM-MOON,

or

"GREAT SOUTH GATE."

Vide page 489.

坊 賢 育

STREET CALLED YUUK-IN-FONG.

Vide page 489.

關帝廟

KWAN-TAI-MIU,

or

STATE TEMPLE IN HONOUR OF KWAN-TAI,

"THE GOD OF WAR."

Vide pages 489, 490.

Idol of Kwan-tai. Vide page 489.

Battle axe bearers, seal bearer, and commission bearer. Vide page 490.

Shrine in honour of parents and grand-parents of Kwan-tai. Vide page 490.

Votive tablets. Vide page 490.

Bell of the temple. Vide page 490.

Date of foundation of temple. Vide page 491.

State worship paid by the officials, in this temple, to Kwan-tai. Vide page 491.

宮學府廣

THE KWONG-FOO-HOK-KUUNG,

or

"PREFECTURAL TEMPLE IN HONOUR OF CONFUCIUS."

Vide page 492.

Sacred Mount. Vide page 492.

Arbour, which is erected on the side of the sacred mount. Vide page 492.

廟昌文

THE MAN-CHAONG-MIU,

or

STATE TEMPLE IN HONOUR OF MAN-CHAONG,

"A GOD OF LEARNING."

Vide page 493.

Upper chamber in which are placed five idols of Fui-Sing, who is, also, regarded as a god of learning. Vide page 493.

State worship paid, by the officials, in this temple, to Manchaong. Vide pages 493, 494.

Large black marble slabs in court yard of this temple. Vide page 494.

Bell of the temple. Vide page 494.

Her Majesty's 3rd Reg^{t} of Foot quartered in this temple, during the occupation of the city by the allies. Vide page 495.

街直雲青

STREET CALLED TS'ING-WAN-CHIK-KAI.

Vide page 495.

萬壽宮

MAAN-SHAU-KUUNG,

or

"TEN THOUSAND YEARS' PALACE."

Which, by foreigners, is styled the Emperor's Temple. Vide page 495.

Granite monumental arch and gateways. Vide page 495.

Quadrangle. Vide page 496.

Principal shrine. Vide page 496.

Representation of the dragon throne. Vide page 496.

Imperial tablet. Vide pages 496, 497.

Insignia, or standards of royalty. Vide page 497.

Sixteen sacred precepts. Vide page 497.

Second quadrangle. Vide page 497.

Shrine in honour of the empress. Vide page 497.

State worship paid to the imperial tablet. Vide page 497.

On the death of an emperor, or empress, officials resort to this temple to weep and lament. Vide pages 497, 498.

Mandarins required to alight from their sedan-chairs, or horses, and to walk past this temple as a mark of respect to their imperial majesties. Vide page 498.

Iron caldrons in which white wax is prepared, and afterwards forwarded to Pekin, as a gift, on the part of the wax merchants of Canton, to the emperor. Vide pages 498, 499, 500.

Nature of this white wax. Vide pages 500, 501, 502, 503, 504.

坊 賢 聚

STREET CALLED TSUE-IN-FONG.

In this street, there is a 軍裝局 Kwan-Chong-Kuuk, or Chinese Gun Factory. Vide pages 504, 505.

In this same street, there are several large hongs called 造西毡 Tso-Sai-Chin, and in which woollen felt is manufactured. Vide pages 505, 506.

Not far from these woollen felt manufactories, stands the temple called 三大忠祠 Saam-Tai-Chung-Tchu. Vide pages 506, 507, 508, 509, 510.

Passed through the street called 定海中約 Ting-Hoi-Chuung-Yeuk, and again entered the old city by the gate which is styled 小南門 Siu-Naam-Moon. Vide page 511.

院 貢

KUUNG-UEN,

or

"EXAMINATION HALL."

In which candidates for the degree of Kue-Yan, or Master of Arts, are examined. Vide pages 511, 512, 513.

Age of candidates for the degree. Vide page 514.

Entrance of Examiners into the examination hall. Vide page 515.

Entrance of candidates for the degree into the examination hall. Vide pages 515, 516.

Food for candidates. Vide pages 516, 517.

Servants to attend upon the candidates. Vide page 517.

Nature of the subjects of examination. Vide pages 517, 518, 519, 520.

Banquet given to the successful candidates. Vide pages 520, 521.

Pass through the street called 番禺直街 Pun-Yu-Chik-Kai, to the 番禺衙門 Pun-Yu magistrate's prison. Vide page 522, 523.

瞽目院

KOO-MUUK-UEN.

or

"BLIND ASYLUM,"

which stands in the street called 北橫街 Pak-Wang-Kai. Vide pages 523, 524, 525.

老女人院

LO-NUE-YAN-UEN,

or

"ASYLUM FOR AGED WIDOWS."

Vide page 525.

Place where Capt. Bate R.N. fell mortally wounded. Vide page 526.

東門外直街

STREET CALLED "TUUNG-MOON-NGOI-CHIK-KAI."

In this street, bows and arrows are made. Vide page 527.

東較場

TUUNG-KAAU-CHEUNG,

or

"EASTERN PARADE GROUND."

Here, Chinese troops are reviewed. Here, too, the festival in honour of the God of Spring is celebrated. Vide pages 527, 528, 529, 530, 531, 532.

風神廟

FUUNG-SHAN-MIU,

or

"TEMPLE IN HONOUR OF THE GOD OF THE WINDS."

Vide pages 532, 533.

火神廟

FOH-SHAN-MIU,

or

"TEMPLE IN HONOUR OF WA-KWONG, THE GOD OF FIRE."

Vide pages 533, 534, 535, 536, 537, 538.

普濟院

P'O-TSAI-UEN,

or

"ASYLUM FOR AGED MEN."

Vide pages 538, 539, 540.

永勝寺

WING-SHING-TSZE.

This place is called by foreigners the "City of the Dead." Vide pages 540, 541, 542, 543.

先農壇

SIN-NUUNG-TAAN,

or

"TEMPLE IN HONOUR OF THE GOD OF AGRICULTURE."

Ceremony, which is observed at the opening the ploughing season by the high officials of the city. Vide pages 543, 544.

地藏巷

TI-TSONG-OM.

A LARGE "CITY OF THE DEAD."

Vide pages 545, 546.

太監墳

CHINESE TOMB CALLED TAI-KAAM-FUN.

Is approachd by a very short avenue of stone figures. Singular inscription on the tablet of the tomb. Vide pages 546, 547, 548, 549, 550, 551.

永泰寺

BUDDHIST MONASTERY CALLED WING-TAAI-TSZE.

Vide pages 551, 552, 553.

北帝廟

TEMPLE OF PAK-TAI. SACRED PALM TREE.

Grassy mound. Tree called Kim-Shue. Vide pages 553, 554, 555, 556.

茂和棧

MAT FACTORY CALLED MAU-WON-CHAAN.

The materials of which, and the method by which, Canton matting is manufactured. Vide pages 556, 557, 558, 559, 560, 561.

育嬰堂

YUUK-YING-TONG,

or

"FOUNDLING HOSPITAL."

Vide pages 561, 562, 563.

Infants, in many instances, conveyed to foundling hospital by their respective parents. Vide pages 564, 565.

Many of the foundlings die. Vide page 566.

Infants, when eight, or ten months old, are sold. Vide page 567.

Infanticide. Vide pages 568, 569, 570, 571, &c.

FIFTH WALK.

東嶽廟

THE TEMPLE CALLED TUUNG-NGOK, or TEMPLE IN HONOUR OF TUUN-GNOK.

It is in the street called 司後街 Sze-hau-kai. Vide page 579, 580, 581.

譚氏宗祠

TAM-SHI-TSUUNG-CHI,

or

"ANCESTRAL HALL OF THE FAMILY OR CLAN TAM."

It is in the street called 譚氏祠道 Tam-shi-chue-to. Vide pages 581, 582, 583, 584.

清眞寺

MOHAMMEDAN MOSQUE CALLED
TSING-CHAN-TSZE.

It stands in the street named 小東營 Sui-tuung-ying. Vide page 584.

道箭標督

CHINESE BARRACK CALLED
TUUK-PIU-KAAU-CHEUNG-TSIN-TO.

It stands in the street named 小北門直街 Siu-pak-moon-chik-kai. Vide page 585.

林禪師藥

BUDDHIST NUNNERY, WHICH IS CALLED
YEUK-SZE-SIEN-LUM.

It stands in the street styled 小北門直街 Sui-pak-moon-chik-kai. Vide page 586.

舖布綿織

CHIK-MIN-PO-P'OO,

or

"COTTON WEAVERS' SHOPS,"

They are in the street named 小北門直街 Siu-pak-moon-chik-kai. Vide page 587.

The period during which the cotton plant was first cultivated in China. Vide pages 588, 589.

Cotton harvest, when reaped. Vide pages 590, 591.

墓人洋國英大

TAAI-YIN-KWOK-YEUNG-YAN-FUN-MOO,

Or cemetery in which, during the occupation of the city by the allies, several British soldiers were buried. It is beyond the 小北門 Siu-pak-moon, or small north gate of the city. Vide pages 592, 593, 594, 595, 596, 597, 598, 599.

場較北

PAK-KAAU-CH'EUNG,

or

"NORTH PARADE GROUND,"

On which Tartar troops are reviewed. Vide pages 599, 600.

江西義庄

KIAN-SI-I-CHONG,

Or place in which the remains of all natives of the province of Kiang-si, who die at Canton, are, for a time, deposited. Vide pages 601, 602.

崗星七

TS'AT-SING-KONG,

or

"HILL OF SEVEN STARS."

Here there is a tumulus containing the remains of 2,400 persons, who perished in a conpagration. Vide pages 602, 603, 604, 605.

菴雲白

BUDDHIST MONASTERY, WHICH IS CALLED

PAAK-WAN-OM.

This cloister is near to the village of 下塘鄉 Ha-T'ong-Heung. From the stair case by which the monastery is approached, an extensive view of a large Chinese cemetery is obtained. Vide pages 605, 606, 607, 608.

廠 靛 洋

YEUNG-TIN-CH'ONG,

or

"PRUSSIAN BLUE MANUFACTORY."

Vide pages 607, 608, 609, 610, 611.

寺 眞 清

TS'ING-CHAN-TSZE,

or

"MOHAMMEDAN MOSQUE."

An ancient tomb in which, it is said, the remains of the maternal uncle of Mahomet, rest. Vide pages 611, 612, 613, 614.

蠶 園 利 東

TUUNG-LI-UEN-TSAAM,

or

TUUNG-LI-WAI-TSAAM.

Silk worms are, or were, bred and reared at this place. Vide pages 614, 615, 616, 617, 618, 619, &c.

鄉 臺 瑤

VILLAGE OF U-T'OI-HEUNG.

In this village silk worms are bred and reared. Vide pages 614, 615, 616, 617, 618, 619, 620, &c.

墓 人 洋

YEUNG-YAN-MOO,

Or tomb in which rest the remains of an Italian priest. The tomb in question is in very close proximity to the village of 瑤臺鄉 U-t'oi-heung. Vide pages 631, 632, 633, 634, 635, &c.

SIXTH WALK.

埠 米

THE MAI-FAU,

or

"RICE MARKET."

This market is held at a water village. Vide pages 639. 640, 641.

欄 猪 西

SAI-CHUE-LAAN,

or

"WESTERN PIG MARKET."

This market is situated at 金利埠 Kum-li-fau. Vide pages 641, 642, 643.

堂 音 福

FUUK-YUM-TONG,

or

"MISSIONARY CHAPEL."

Vide pages 642, 643.

Proceed by a creek, or water street to 泮塘 Poon-tong, in order to visit two Chinese gardens, which are, respectively, named 彭小田園 Pang-Sui-T'in-Uen, and 蔡翠樂園 Tchoy-Ts'ui-Lok-Uen. Vide page 643.

Proceed to 花地 Fa-ti, and there visit the Buddhist monastery called 大通古寺 Taai-Tuung-Koo-Tsze. In the garden of this cloister, there is an ancient well called 烟雨井 In-Ue-Tseng, or "Well of Smoking Water." An idol in which, it is said, the remains of a Buddhist priest, who was called 達岸禪師 Tat-ngohn-shien-sze, are enclosed. Vide pages 643, 644, 645, 646, 647.

杏林庄

CHINESE GARDEN CALLED
HANG-LUM-CHONG.

Vide page 647.

鷲峰寺

BUDDHIST MONASTERY CALLED
CHOW-FUUNG-TSZE.

Vide page 648.

翠林園

NURSERY GARDEN CALLED
TSUI-LUM-UEN.

Plants of various kinds exposed for sale. Vide pages 648, 649.

紃香園

NURSERY GARDEN CALLED
YAN-HEUNG-UEN.

Vide page 649.

羣芳園

NURSERY GARDEN CALLED
K'WUN-FONG-UEN.

Fruit trees. Small silk banners placed in the porch of the garden. During the Canton rebellion, many prisoners were tried in this garden, by the provincial judge. Execution ground at Fa-ti. Vide pages 649, 650, 651, 652.

園蔭福

GARDEN, WHICH IS CALLED
FUUK-YUM-UEN.

This garden is the property of the 伍 'Ng' family. Lotus pond. Apiaries. Vide pages 652, 653, 654, 655, 656, 657.

村塘南

THE VILLAGE OF NAAM-T'ONG-TS'UEN,
and that which is named

村鴉北

PAK-A-TS'UEN.

In these villages ducks' eggs are hatched. Vide pages 657, 658, 659, 660, 661.

村荒

VILLAGE CALLED FONG-TS'UEN.

Here, there is a temple named 小蓬仙館 Sui-Puung-Sin-Koon. This temple was, in some measure, erected by the late viceroy, Yeh-Ming-Sam and his venerable father. Vide pages 662, 663, 664, 665, 666.

園圃杏

GARDEN WHICH IS CALLED HANG-P'O-UEN.

It is the property of a gentleman named Ho-Akin. Vide pages 666, 667.

山茶口坑

SMALL TEA PLANTATION CALLED
HAANG-KAU-CH'A-SHAAN.

It is near to the village of 白鶴洞 Paak-Hok-Tuung. Vide page 667.

車 咽 炮 臺

CH'E-ME-PAAU-T'OI,

or

"TEETOTUM FORT."

Pagoda. Cemetery. Vide pages 667, 668, 669.

頭 石 南

CEMETERY AT NAAM-SHEK-T'AU.

In this cemetery, the remains of foreigners are interred. Vide pages 669, 670.

壳 蜆 白

VILLAGE OF PAAK-HIN-HOK.

This village is famous for its lime kilns. Lime obtained from the shells of oysters, muscles, and cockles. Vide pages 670, 671, 672.

臺 炮 崗 凰 鳳

FORT CALLED FUUNG-WONG-KONG-PAAU-TOI.

This fort was, at the commencement of the last war, attacked and captured by H. M. S. *Barracouta*. Vide pages 672, 673.

嘴 頭 舟

PLACE CALLED CHAU-T'AU-TSUI.

Here there is a large establishment styled 永和 Wing-woh, and in which Canton matting is manufactured. Vide page 673.

SEVENTH WALK.

崗臭

THE CH'AN-KONG,

or

坑人萬

MAAN-YAN-HAANG.

This is a cemetery in which the remains of malefactors are interred. Vide pages 679, 680.

寺明東

THE BUDDHIST MONASTERY CALLED TUUNG-MING-TSZE.

"IDOL OF BUDDHA OF LONGEVITY."

Bell, which is covered with Chinese characters. Banyan tree from a branch of which the murderer of Lieutenant Hackett of H. M. 59th Reg^{t} was hanged. Vide pages 680, 681, 682, 683, 684, 685, 686, 687, 688.

院瘋發

FAAT-FUNG-UEN,

or

"ASLUM FOR LEPERS."

Vide pages 688, 689, 690.

崗馬駟

SZE-MA-KONG,

or

"FOUR HORSES HILL."

Here, there is a cemetery in which the remains of protestant missionaries are buried. Vide pages 692, 693, 694.

嶺狗瘦

SHAU-KAU-LING,

or

"LEAN DOG'S HILL."

Here, there is a large parade ground on which, once annually, the Tartar soldiers, who garrison the City of Cantòn, encamp, and devote a portion of each day to artillery practice. Vide page 694.

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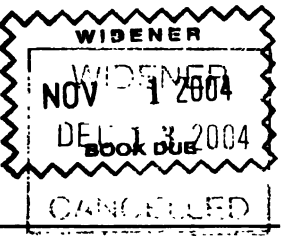

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